

THOMPSON MEMORIAL CHAPEL.
(At Williams College.)

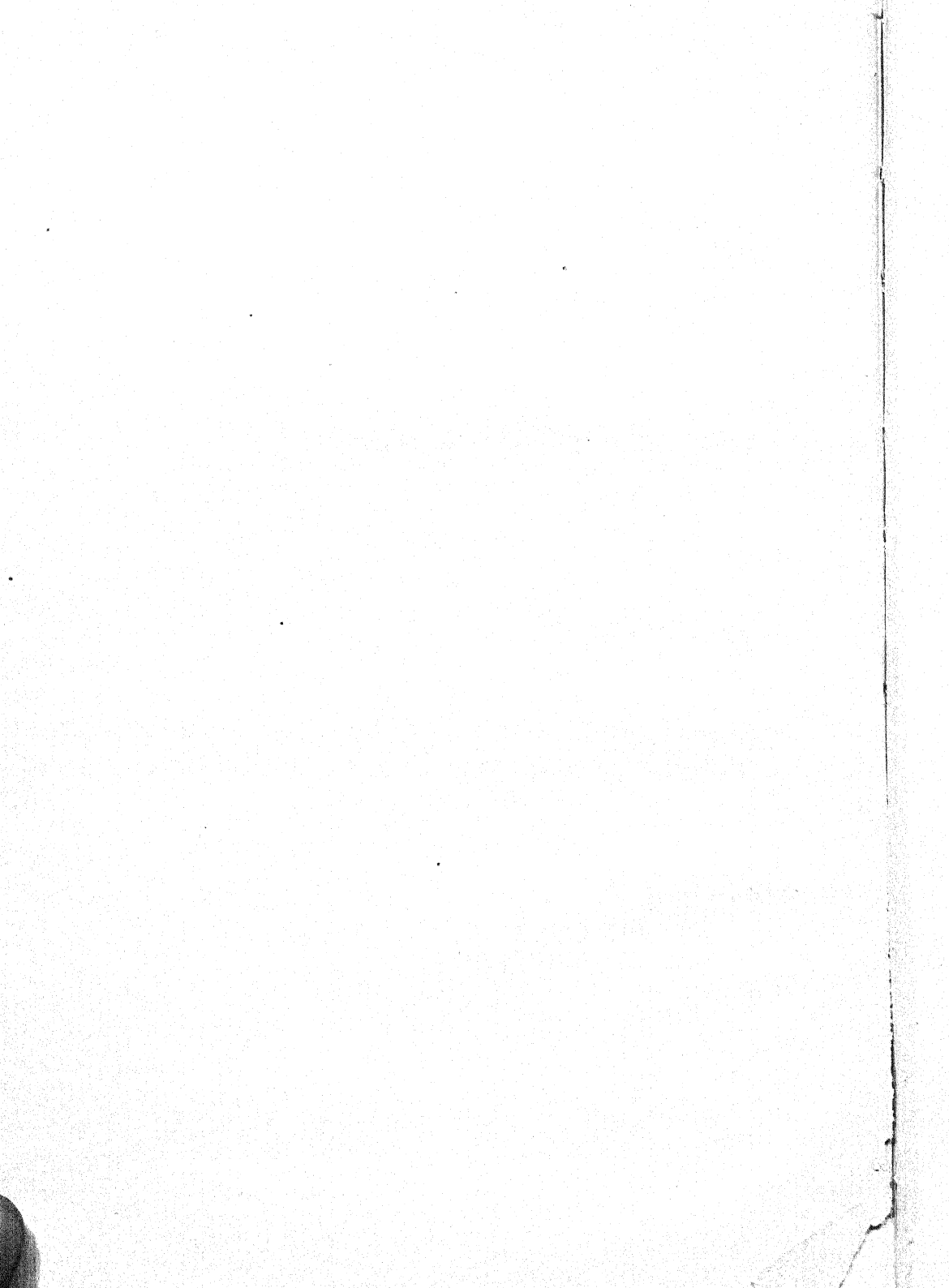
THE
ONE HUNDREDTH ANNIVERSARY
OF THE
HAYSTACK PRAYER MEETING
CELEBRATED AT THE
NINETY-SEVENTH ANNUAL MEETING
OF THE
AMERICAN BOARD

IN NORTH ADAMS
AND BY THE HAYSTACK CENTENNIAL MEETINGS
AT WILLIAMSTOWN, MASS.

OCTOBER 9-12

1906

BOSTON
AMERICAN BOARD OF COMMISSIONERS
FOR FOREIGN MISSIONS
1907



DEDICATION

IN HONORED MEMORY OF

SAMUEL J. MILLS AND HIS COMPANIONS OF THE HAYSTACK

AND OF ALL WHO HAVE
LABORED WITH THE AMERICAN BOARD
FOR THE EXTENSION OF
CHRIST'S KINGDOM ON EARTH

WE NOW DEDICATE THIS VOLUME TO

THEIR HEIRS AND SUCCESSORS
IN THE GREAT WORK OF
WORLD EVANGELIZATION

1806 — 1906

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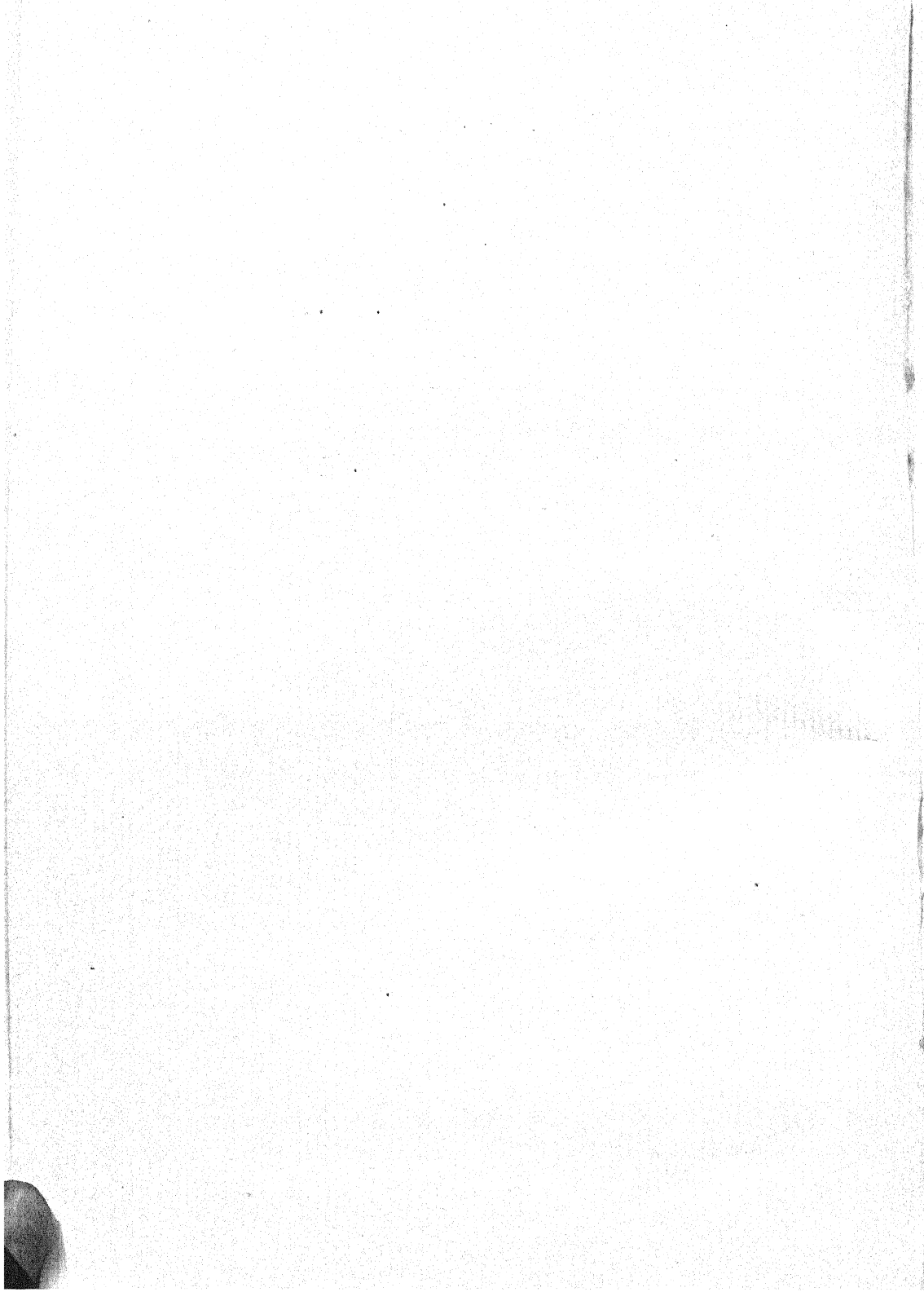
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INTRODUCTION.

SIGNIFICANCE OF THE OCCASION.

THE great missionary advance of the past century began with several simultaneous movements, so far as New England is concerned. The old "Societies for the Propagation of the Gospel" were moribund in the last decades of the eighteenth century. The churches, with all their religious activities, had suffered from the blight of post-revolutionary skepticism. Their awakening came at the end of the century through the renewal of the missionary impulse at Yale and other colleges, in the Connecticut Ministerial Association, and in similar bodies of other states.

Probably the most important of these new centers of missionary growth was that created in Williamstown, by the intense conviction and unflinching purpose inspired by God's Spirit in the heart of Samuel J. Mills. The Haystack Prayer Meeting of 1806 was not the origin, but rather furnished the occasion for his true missionary purpose to express itself and to make deep and abiding impressions upon the life and purposes of other men.

If John R. Mott is right in defining a leader as "one who knows the way, can keep ahead, and can get others to follow him," then the Providence of God has given conspicuous place among church leaders to this modest, self-effacing, inconspicuous youth who never thought of himself as a pioneer. He was intent upon persuading Christians to do their whole duty, that was all. He would have been in hearty accord with the thought uttered one hundred years after the thunderstorm meeting in a missionary assembly at Silver Bay,— "When Christianity possesses Christians, it will possess the world."

It is singularly fitting that the most powerful annual meeting of our great missionary organization should have been held where it could bear witness to the correctness of Mills' position. Success in the raising of one million dollars in a single year for the work of the American Board, and a parallel success in the spiritual work upon the mission fields abroad, were joyfully celebrated within

sight of old Greylock, in that same college, "beautiful for situation," in which Mills had long ago looked "unto the hills, unto God, whence cometh help."

The practice and the power of prayer are abundantly evidenced by this Centennial. Because Mills and his friends were in the habit of meeting often in that grove, they sought retirement there on that day in the month of August, 1806. Because they *cherished* such opportunities they were not ready to give them up upon a slight pretext. Because they trusted Him who rode upon the storm, the thunder had no terrifying effect upon them, but spoke of the power given to those who had no strength.

What the discovery of Franklin was to the physical and industrial world in opening the way to new developments, as he drew the electrical spark from the midst of those flashing thunder clouds, that was the contact of Mills with the power of God's Spirit to the spiritual and ecclesiastical world. His utterance, "We can do it if we will," was the spark that showed great supplies of spiritual reserve power in God and man. Those inexhaustible reserves of power were not fully understood and were being little drawn upon at that time, but they have shown by the results achieved in one hundred years what limitless achievements are possible in the great task of bringing the world to Christ.

The impression made by such meetings as those held at North Adams and Williamstown is like the impression of a visit to the power house of some great electric system. In order to put those impressions within the reach of all who are in sympathy with the world-wide work of missions, this volume is prepared.

ACKNOWLEDGMENTS.

FOR the use of some of the cuts contained in the souvenir pamphlet provided at Williamstown under the title of "The Haystack Prayer Meeting," the Board is indebted to the courtesy of Rev. F. T. Clayton, chairman of the Souvenir Program Committee.

The completeness of the arrangements made for the holding of the meetings and for entertainment of members of the Board, and of many other visitors, is due to the hard work and efficient coöperation of the following local committees, with the officers and committees of the Board:

NORTH ADAMS COMMITTEES.

General Chairman, Theodore E. Busfield, D.D.

FINANCE. — D. J. Barber, Chairman; T. W. Sykes, C. H. Cutting.

ENTERTAINMENT. — C. Q. Richmond, Chairman; George French, Mrs. H. E. Wetherbee, Mrs. George W. Chase.

ARRANGEMENTS. — George W. Chase, Chairman; W. F. Darby, Mrs. C. H. Cutting.

RAILROAD. — F. E. Carlisle, Chairman; H. E. Wetherbee.

WELCOME. — Jesse B. Spruill.

PROGRAM. — James E. Hunter, Chairman; Mrs. J. C. Goodrich.

WILLIAMSTOWN COMMITTEES.

GENERAL COMMITTEE. — Leverett Mears, Chairman; Miss Grace Perry, Secretary.

FINANCE. — G. B. Waterman, Chairman.

ENTERTAINMENT. — E. M. Lewis, Chairman.

LUNCHEON. — Mrs. Botsford, Chairman.

SOUVENIR PROGRAM. — F. T. Clayton, Chairman.

RECEPTION. — Leverett Mears, Chairman.

EXERCISES AND MEETINGS. — Henry Hopkins, Chairman.

ADAMS COMMITTEE.

F. E. Mole, Chairman.

Recognition should also be given to the publishers of the North Adams *Transcript*, for issuing a full report of the meetings and addresses. Through the aid of Rev. James H. Ross, who edited the proceedings for the press, and of the special stenographer, Rev. W. H. Gleason, the meetings were more completely reported than usual, and the North Adams *Transcript* deserved the success it met with in circulating some twenty-two thousand copies of its special edition.

Rev. H. E. Peabody, of Hartford, and Rev. Thomas C. Richards, of Warren, whose biography of Mills should be read in connection with this volume, have helped in preparing the notices of the meetings.

HISTORICAL STATEMENT.

LET us now go back for a moment to the year 1806. A revival in the village of Williamstown had preceded and prepared for an awakening among the college students. A devout woman, Mrs. Bardwell, had asked some of them to hold prayer meetings in her house six months before Samuel J. Mills entered college, but it

was the impulse that he brought with him from a similar revival in his own home in Litchfield County that gave a special missionary turn to this new awakening. Twice a week he was in the habit of meeting with other students for prayer, out of doors. On Saturdays the place was in a grove near the college. One Saturday in August, Mills' prayer group of five students was driven from the shelter of this grove by a thunderstorm. They sought refuge from the driving rain on the lee side of a great haystack, open to the sky, but shielded from wind and rain. Their conversation and prayers continued. They had studied Asia in the class room. Now they talked of Asia's need of spiritual enlightenment. Mills declared that they must send the gospel to those Orientals. They were all agreed with him except one, who held that civilization must precede Christianity. In order that they might become united in purpose, they knelt again in prayer while "the dark clouds were going and the clear sky coming." Because of that meeting clouds of human indifference were rolled by, that the sunshine of God's love in Christ might "touch and glance on every land."

Before leaving college, Mills organized a secret society whose aim was "to effect, in the persons of its members, a mission to the heathen." It was distinguished by no Greek letter name, but known to insiders simply as "Brethren." They did not wish to jeopardize the missionary beginnings by undue pretension or publicity.

Richards went with Mills to Andover Seminary, while the others, Robbins and Loomis, prepared for the ministry elsewhere. While he was still at Andover Seminary, he joined with others of like purpose there in urging the churches to appoint as foreign missionaries several students who had expressed their desire to go abroad. There was then no American Society of Foreign Missions to employ them, but as a result of this appeal the General Association of Massachusetts appointed a Board of Commissioners for Foreign Missions in the year 1810. This was the beginning of the American Board. For his later life and achievements, we must refer the reader to his biography.

His services in the generation of missionary purpose among the churches were inestimable. It is a just tribute to Mills and his companions that the Haystack Monument bears this inscription, "The Birthplace of American Foreign Missions."

SERVICES OF THE FIRST DAY,

Tuesday, October 9, 1906,

AT NORTH ADAMS.

“ Come, let us make it a subject of prayer under the Haystack,
while the dark clouds are going, and the clear sky is coming.”

SAMUEL J. MILLS.

THE SECRET OF STRENGTH.

In quietness and in confidence shall be your strength. — Isaiah 30 : 15.

In quietness pursue thy way,
Though mingling with the hurrying crowd;
Naught shall thy steadfast soul dismay —
Not threatening ills, nor clamors loud —
For thou within thy heart mayst seek
The stillness wherein God shall speak.

In confidence thy task be wrought,
With purpose true, unselfish, high.
The Master knoweth all thy thought
And his the power thy work to try.
Judged not by failure or success
He shall approve thy faithfulness.

And so the strength for every need
Shall come to thee through all thy days;
And so shall e'en the simplest deed
Be consecrated to his praise,
And thou retain 'mid earthly strife
The calm, the peace, the joy of life.

— JESSIE FORSYTH.

OPENING SERVICES.

THE first sessions of the ninety-seventh annual meeting of the American Board were held in North Adams. Through the courtesy of the Methodists, their roomy house of worship accommodated audiences which were very large from the start. Here, on Tuesday afternoon, October 9, was afforded shelter from a drizzling rain. Little time was given to preliminaries. After a devotional service and one brief but cordial address of welcome by Mayor Ford, with a response by President Capen, the business of the annual meeting was taken up.

After the reading of minutes came the eagerly expected report of the treasurer, showing a very large increase in receipts over the preceding year, which had in its turn witnessed a marked advance over the year ending in 1904.

The best piece of financial news, however, was reserved for the close of the report upon the Home Department. Secretary Patton said that after the accounts for the year were put in printed form the entire balance of the million dollars so earnestly sought had been raised and the debt was canceled thereby. After the hush of intense interest with which this announcement was received, there came an outburst of enthusiastic gratitude and joy. Long applause was followed by prayer in which Rev. Henry Hopkins, D.D., was the leader.

Immediately after the close of this prayer an aged man started the singing of the doxology, in which nearly a thousand voices joined. Thus, at the very beginning of the sessions a new stage of progress was reached, a new boundary passed, and a new standard and ideal of achievement for coming years set up.

The other reports and addresses of the afternoon showed progress in work abroad, commensurate with the enlarged support at home. The international bearings of foreign missions were especially brought out by Dr. Barton's annual survey, which is printed only in part in this volume, since it may be had in full in the issue of the *Missionary Herald* for November, 1906, which contains also the full report of the treasurer, Mr. Frank H. Wiggin. Secretary Patton's and Secretary Hicks' reports are published in separate form by the Board, and may be had upon application. Only extracts from them are included here.

ADDRESS OF WELCOME.

By MARSHALL R. FORD, *Mayor of North Adams.*

Mr. Chairman, Corporate Members, Ladies and Gentlemen of the Foreign Board: I feel signally honored this afternoon to be privileged, as the chief executive of this city, to extend to you the most cordial greeting and welcome of her citizens. Your selection of this as the scene of your deliberations will always be considered a high compliment to our city and ourselves. Your choice is particularly appropriate for the observance of the one hundredth anniversary of the event which led to the foundation of your organization, since, within the shadow of these hills, it first took form.

How well its founders builded is best understood by the remarkable growth and splendid results it has attained during its century-old existence. It is always a source of pleasure and pride to me to bid such gatherings welcome, and I wish now to do so in the most cordial manner possible. The freedom of the city is yours, and I am sure our people will accord you generous treatment and coöperation during your stay.

It is doubly pleasing to me to supplement the welcome of the city by that of the local Congregational society of which I have long had the honor of being a member. We, too, keenly appreciate the compliment of your presence, and I am fully warranted in guaranteeing you the most sincere and hearty coöperation of our minister and our members.

Our church has always been deeply interested in all your activities, and mingles her welcome with her congratulations and best wishes.

That your efforts may meet with a generous reward, and that your stay in our midst may be filled with pleasant things, is the wish of our church and our city.

RESPONSE.

By HON. SAMUEL B. CAPEN, LL.D.,
President of the American Board.

Mr. Mayor and Members of the Committee: I wish to thank you on behalf of the American Board for this hearty welcome. I doubt if in all the past nearly one hundred years there has ever been held any meeting of the Board which has been looked forward to with so much eager expectation as this. It is to be an historic meeting, for it is the centennial of one of the greatest events in human history, measured by its results. For all the great labor involved in preparation for our coming, we are most grateful.

Last year the American Board met for its annual meeting far away upon the Pacific coast, and thought of the marvelous changes that had occurred since the missionaries of the American Board did their great pioneer work in the northwest. The wilderness of their day has become an empire of prosperous states. But today we go further back in our thoughts to a little group of students in prayer under a haystack, the birthplace of foreign missions in America.

Like all great things, the beginning of the foreign missionary movement seemed so insignificant. It started when the religious conditions of our nation were almost at their worst. Religion was a subject of ridicule. The student life at Yale, Princeton, and Williams was permeated with skepticism. When the "Society of Brethren" was formed, in 1808, in order to prevent sneer and ridicule the constitution and records were written in cipher.

A hundred years have gone by and what a change! The Bible has been printed in over four hundred languages and dialects, and the missionaries of this Board have done much to make this possible. We have planted churches, schools, colleges, theological seminaries, hospitals, and printing presses. Jeremiah Evarts declared about eighty years ago that "some of us may live to see the time when the receipts of the Board shall be \$10,000 a month!" How little did the leaders of his day realize what the growth was to be. At the semi-centennial in 1856, held at Williamstown, Secretary Rufus Anderson stated that the Board had at that time 420 missionaries and about 300 native helpers,

and that the receipts for the first fifty years had been \$6,800,000. On this centennial year we have 565 missionaries, over 4,000 native helpers, and the receipts for the past fifty years have been over \$30,000,000. The report of this meeting will not be written in cipher. The whole world is interested in it, and what is said and done here will be known speedily in both continents.

Wonderful things have been accomplished in the century that is now ended, and we are here to thank God for it all; the success is all his, not ours. But more than this, we are here to look into the future and to plan for larger things. We have prayed that this may be a great spiritual meeting. I doubt if any previous annual meeting has been prayed over in both hemispheres like this. The power of these young men of the haystack in their working with God came in answer to prayer, and we need to recognize more and more the same source of strength. Robert E. Speer has well said that "the evangelization of the world in this generation depends first of all upon a revival of prayer." Let us begin the new century where Mills and his associates began the last,—in earnest prayer to God. He can increase the gifts and bless them and the giver alike, multiplying their power, till every man everywhere shall know of the cross and of Him who died to redeem the nations. Then shall the dream of the men of the haystack and the prayers they here offered be satisfied. Yea, more, even Christ himself "shall see of the travail of his soul and shall be satisfied."

EXTRACTS FROM THE REPORT OF THE TREASURER, FRANK H. WIGGIN,

FOR THE YEAR ENDING AUGUST 31, 1906.

THE receipts of the Board have far exceeded those of any previous twelve months. They have come from

Churches and individuals	\$450,856.29
The Woman's Boards	246,239.95
Sunday-schools and Y. P. S. C. E.	19,217.66
Receipts for special objects	51,519.81
Legacies	124,145.17
Interest	21,180.76

The gain in gifts from living donors was \$172,542.45. While the total receipts for 1905 were an increase over the previous year, the receipts for 1906 showed an increase of \$161,008.89 over the receipts of 1905, and they reached altogether the sum of \$913,159.64.

The debt with which the year began was the largest in the Board's history. Much time and study were given by the Prudential Committee, the Finance Committee, and the officers, to the cost of every department of the work, and each item of expense was closely scrutinized. The appropriations for work on the field were not reduced, but were made on the same basis of expenditure as in recent years. The *Morning Star*, however, was retained at Honolulu, and, save in the case of missionaries supported by the Woman's Boards, no new missionary appointments were made involving immediate expenditure. This resulted in a material reduction in the cost of outfits and traveling expenses of outward-bound new missionaries. The increase in the cost of agencies was due entirely to the expenses of the special campaign. The other expenses of this department, as well as those of Publications, the Young People's Department, and the Shipping Department, were reduced. The cost of each of the missions appears in the printed tabulated statement. The total disbursements of the Board for the year were \$853,680.88. The present debt of our Board is \$85,417.39.

SUMMARY OF RECEIPTS.

Donations, as acknowledged in the <i>Missionary Herald</i>	\$767,833.71	
Legacies, as acknowledged in the <i>Missionary Herald</i> ,	124,145.17	
Interest on General Permanent Fund	21,180.76	
		<hr/>
		\$913,159.64
Balance due August 31, 1906, from W. B. M. I.		28,469.51
Balance due August 31, 1906, from Canada Cong.		
Foreign Missionary Society		3,162.25
Balance at debit of the A. B. C. F. M. August 31, 1906,		85,417.39
		<hr/>
		\$1,030,208.79

SUMMARY OF EXPENDITURES.

Cost of Missions.

Mission to West Central Africa	\$21,795.81	
Mission to East Central Africa	10,431.08	
Zulu Mission	33,610.08	
Mission to European Turkey	38,870.93	
Mission to Western Turkey	103,103.72	
Mission to Central Turkey	44,655.29	
Mission to Eastern Turkey	43,574.17	
Marathi Mission	90,740.99	
Madura Mission	62,637.62	
Ceylon Mission	11,704.14	
Foochow Mission	51,611.43	
South China Mission	7,621.84	
North China Mission	67,743.12	
Shansi Mission	9,353.15	
Mission to Japan	89,648.87	
Hawaiian Islands	350.00	
Micronesian Mission	24,872.32	
Mission to Mexico	25,149.11	
Mission to Spain	19,056.91	
Mission to Austria	10,196.71	
Philippine Islands Mission	1,803.69	
		<hr/>
		\$768,530.98

Cost of Agencies.

Salaries of District and Field Secretaries, their traveling expenses, and those of missionaries visiting the churches, and other like expenses	\$31,835.04	
Young People's Department	5,940.54	
		<hr/>
		37,775.58

Cost of Publications.

<i>Missionary Herald</i> (including salaries of Editor and Publishing Agent, and copies sent gratuitously, according to the rule of the Board, to pastors, honorary members, donors, etc.)	\$9,808.93
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Less amount received from			
subscribers	\$2,808.77		
and for advertisements . .	1,725.20		
From income of <i>Missionary</i>			
<i>Herald</i> Fund	103.60		
	<hr/>	4,637.57	
		<hr/>	\$5,171.36
Expenses of preparation of			
History of American Board	\$2,054.25		
All other publications . . .	3,795.01		
	<hr/>	\$5,849.26	
Less amount received from sales	114.32		
	<hr/>	5,734.94	
		<hr/>	10,906.30
<i>Cost of Administration.</i>			
Department of Correspondence	\$14,034.57		
Treasurer's Department	9,956.93		
New York City	2,544.94		
Miscellaneous items (including rent of "Missionary Rooms," furniture and repairs, electric light, post- age, stationery, copying and printing, library, insurance of do., honorary members' certificates) .	9,931.58		
	<hr/>		36,468.02
Debt September 1, 1905			176,527.91
			<hr/>
Total			\$1,030,208.79

EXTRACTS FROM THE REPORT OF THE HOME SECRETARY, REV. CORNELIUS H. PATTON, D.D.

DEATH OF SECRETARY SMITH.

For the first time in twenty-two years the Board meets without the presence of Secretary Judson Smith, D.D. Elected at the Columbus meeting of the Board, in 1884, to fill the place created by the death of Secretary Means, he was associated with Secretary Clark in the care of the Foreign Department until the latter's retirement in 1894. From that time until his own death, June 29, 1906, he was senior Secretary. During this long term of service he became so thoroughly identified with the work, and his presence became so much a part of our annual gatherings, that to many this meeting will seem lonely and strange without the sight of his benignant face and the sound of his rarely sympathetic voice. The Prudential Committee passed suitable resolutions at the time of Secretary Smith's death, expressing for the Board appreciation of his high qualities of head and heart, his noble services for the cause of foreign missions, and sorrow over the loss we have sustained in both official and personal ways. The resolutions and personal tributes which have come to us from the leading missionary societies of this country and Great Britain, and from men prominently connected with this work at home and abroad, indicate that Dr. Smith was one of the most conspicuous figures in the missionary world. This widespread recognition of his worth has brought great honor to our Board, and it should be a cause of sincere gratitude on our part that so many organizations share with us in the appreciation of this noble life.

APPOINTMENT OF MISSIONARIES.

On account of the large debt of the previous year, the Prudential Committee determined to make no missionary appointments to take effect during the fiscal year aside from unmarried women supported by the Woman's Boards. This policy was strictly adhered to, notwithstanding the fact that our missionaries as a class are sadly overworked on account of the severe retrenchment of recent years. These men and women we are sending to the front are breaking down to an alarming degree, and the churches should know what it means to them, to their friends, and to the

work, for the Prudential Committee to adopt the policy of the past year. Only a dire necessity could lead to such a step. It should be borne in mind, also, that the need increases rapidly with the delay, and that we cannot longer withhold reinforcements in certain fields without imperiling the work of decades.

NEED OF CANDIDATES.

We wish to lose no opportunity to impress upon the Board that we are greatly in need of recruits. The impression has gone abroad that the supply of missionary candidates is greater than the demand. Exactly the reverse is true. The false impression probably arises from the large number of student volunteers reported by the Student Volunteer Movement. The total number for all institutions, ages, and denominations does appear large. But separate out those who are Congregationalists, and then those who are ready to go in a given year and who prove to be qualified on spiritual, intellectual, and physical grounds, and we find this source of supply quite inadequate.

THE MILLION-DOLLAR CAMPAIGN.

The demand for a special campaign for a million dollars arose at the last meeting of the Board. In fact, it antedated the meeting, being born of much prayer and thought on the part of the passengers upon the American Board special train to Seattle. Subscriptions on the train and at the meeting for extra gifts amounted to twenty-five thousand dollars. At a conference of the secretaries and workers connected with the Home Department in October, extensive plans were laid for an educational and financial canvass of the denomination. With slight modifications from time to time, the plans were carried through in the period from January 22 to April 12. Fifty cities were selected for all-day meetings. Emphasis was placed upon reaching the men of our churches, and the meetings ordinarily closed with a supper for men exclusively. Feeling the need of some missionary speaker of more than usual distinction, Dr. Arthur H. Smith, of China, was sent for. All the available missionaries on furlough were utilized. The president and all the officers of the Board, together with prominent pastors and laymen, gladly contributed their services.

As the campaign proceeded, additional cities were included, and three companies of speakers worked simultaneously. Considerable use was made of advertising matter in the denominational

papers, and this was continued through the year and found to be of great value. Emphasis was placed on the spiritual appeal rather than upon the financial. A Prayer Union was organized among our friends at home and abroad, and the morning session in each city was devoted largely to prayer. A policy of absolute frankness in regard to the affairs of the Board was adopted, and our constituency were made aware of all our problems and needs. Too much cannot be said in recognition of the services of our missionaries in this series of meetings, and as for Dr. Arthur H. Smith, his coming proved clearly providential in many ways. The testimonies of these men, always of value when given separately, were greatly increased in power through the massing of our forces in the larger Congregational centers.

During the closing months of the year our appeal was directed more to individuals than to churches. By means of personal letters and interviews thousands of our friends were moved to make special gifts. The response from individuals during the closing days was unprecedented. Remittances came to us at the rate of two hundred and fifty per day. It required eighteen and one-half pages of the *Missionary Herald* to acknowledge the receipts for the closing month of the year,—an unprecedented showing.

THE SUPPORT OF HIGHER EDUCATIONAL INSTITUTIONS.

As the work of the Board increases in extent and comprehensiveness, in response to the favorable conditions abroad, it becomes evident that we must secure a larger sum of money than can reasonably be expected from the churches contributing through their ordinary channels. We are confident the next few years will bring upon the field what President King calls "capitalistic statesmen"—persons of large means who will take broad views of education as an international force and a means of building up Christian institutions and Christian civilization in foreign lands. As America has been enjoying an era of large gifts for her colleges and libraries, we believe men and women of wealth can be found who will do a similar work for the schools of higher learning abroad. The opportunity to reproduce for China, Turkey, and India the work of such institutions as Robert College at Constantinople and the Syrian Protestant College at Beirut must appeal strongly to the broad-minded and Christian capitalists we see coming to the front in these days of marvelous prosperity.

IN CONCLUSION.

And thus the record of the year ends so far as the Home Department is concerned — a year containing some disappointments and failures, but so many evidences of divine favor that the note of thankfulness should dominate all our song. “Jehovah hath done great things for us; whereof we are glad.” As we meet on the historic and sacred ground of Williamstown, where one hundred years ago was the spiritual and hence the real beginning of this Board, may we not feel that the God of our fathers is with us yet, that he claims this organization as his own, and that he will inspire us and use us to-day as surely as he did Samuel J. Mills and his companions when they prayed this work into existence one hundred years ago. Others will tell of the grand achievements of our missionaries in many lands. But let us who are called to uphold their hands and support the work from afar, rejoice that we are permitted to become partners in such an enterprise. Let us here dedicate ourselves anew to the home task, in the assurance that the kingdom is one all over the earth, and that whether far or near we all may be fellow-workers with Christ in the sublime enterprise of winning the world to God.

EXTRACTS FROM THE REPORT OF THE FOREIGN
SECRETARY, REV. J. L. BARTON, D.D.

POLITICAL OUTLOOK AND CHANGES.

WHILE our missions in no measure represent a political movement, it is equally certain that political conditions and changes necessarily affect the progress of missionary work. The possession by the United States of the Philippine Islands opened the door for direct missionary operations in the new possession, and eight million people became at once accessible to the gospel. It requires no argument to demonstrate that political changes produce and demand in every land corresponding changes in missionary operations.

During the year under review there have occurred movements among the nations that are significant, and which must be duly considered in order to a clear grasp of the year's missionary operations.

The first we will mention centers in the near East and affects our Turkish missions as well as the work in Bohemia. I refer to the unusual hostility in Turkey to educational and literary effort, to the movement in Persia toward a constitutional government, and to the proclamation issued by the czar of Russia on Easter Day, 1905, granting religious liberty to all the subjects of his empire.

It is well known that for some cause, or for a combination of reasons, the demands made by our government some three years ago, that American educational and eleemosynary institutions in Turkey should be granted the same rights, immunities, and privileges already granted to similar institutions of France, Russia, Germany, and England, have been persistently declined by the sultan. Apparently the Turkish government has found much to encourage it in the failure of our government to enforce its demands. Aggressive measures have been taken by Turkey during the year to prevent the erection of new school and hospital buildings. The raising, by vote of Congress, of our legation at Constantinople to the rank of an embassy has not as yet changed these conditions.

The movement in Persia as well as in Russia towards a constitutional and representative form of government cannot fail to have

an influence upon the more progressive and loyal subjects of the sultan. In the most conservative centers of the nearest East there is a spirit of progress at work which it will be difficult, if not impossible, to suppress.

Four of the missions of this Board are more or less closely related to Russia. Our Western and Eastern Turkey Missions extend along the entire southern border of Russia from Persia to Constantinople. Our European Turkey Mission, with a strong work in Bulgaria, comes into close relation with Russia, since the influence of the Slav is supreme in the new kingdom of Bulgaria. Our mission in Austria already has a work started in Poland. The Eastern Turkey Mission has had for a generation considerable mission work in the Causasus, which, for more than twenty-five years, has been entirely under Russian domination.

Genuine religious liberty in Russia for all of her one hundred and forty million subjects would open to the American Board one of the largest doors of opportunity ever opened at one time to any organization. Apart from the American Baptist Missionary Union, no other missionary organization is so strategically situated for an immediate advance, and the front presented by our own Board is far more extended than that of our Baptist co-workers. The Western Turkey Mission this year in its annual meeting passed an urgent resolution expressing its recognition of the great and effectual door of opportunity opening at the north.

The most serious political conditions faced today by any of our missions are to be found in South Africa, where the "Ethiopian Movement," in connection with some new laws increasing taxation, has stirred up the native Zulus, alarmed the English officials, and led to not a little bloodshed. The Zulu race in its development is exhibiting many elements of strength. The laws of the country, for whatever reason, do not recognize the educated and industrious Zulu as possessing rights equal to those freely accorded the white race. Stirred up by adventurers, and aggravated, it may be, by measures resorted to by the government to repress the desire for a greater degree of independence, companies of rebels have been formed, who have seriously clashed with government troops, resulting in much loss of life and in the looting of two stations of our Board. This has made some local officials suspicious of any educational work for these people, and more especially are they unfavorable to a form of church organization

that puts to the front the trained native pastor, and that aims at the organization of native churches that shall be self-supporting and self-directing. It is expected that out of this conflict will come a better understanding and a wider opportunity. The effect of this movement extends into the East Central Africa Mission, where we are reaching a similar race and where the leading native helpers were trained in South Africa.

The situation in Japan remains about the same that it was one year ago, except that to a fuller degree Christianity is recognized as one of the religions of the empire, possessing equal rights and privileges with the native religions. Japan is most carefully studying the religious history of the leading nations of the West, and learning well the lesson that religious intolerance characterizes the weaker nations, while full religious liberty is always conceded by the strong nations. Japanese supremacy in Korea, Manchuria, and China has emphasized again the importance of making Japan Christian, not only for her own sake, but also because of her influence upon the continent. All reports show how this influence is increasing, not only in political circles, but in educational, commercial, and social directions as well. If Japan were a Christian nation today, the problem of Christianizing the four hundred millions who occupy the compact territory upon the continent just across the narrow sea would be greatly simplified.

In China the situation, while practically unchanged so far as the relations of the empire to outside nations are concerned, has materially changed during the year. The great number of students who have gone to Japan, as well as to our own country, call to mind the early days of Japan's advance from ancient conservatism towards modern civilization. To this student movement towards the West is to be added the significant world tour of the Imperial High Commissioners, sent by the way of the United States to look into conditions of commerce, manufacture, education, and religion. Much will depend upon the report carried back by this commission. Considering the character and ability of the men sent, there can be no question that the outcome of the expedition will be most valuable to China.

In the meantime, the old examinations for official appointment and promotion, which have been conducted almost from time immemorial in the Confucian classics, have, by imperial decree, been done away with, and examinations in modern science have been substituted. This one step alone constitutes a revolution

of the widest sweep and significance. It creates at once a universal demand for schools in which the English language and modern sciences are taught. It means the breaking away of the Chinese from a custom that originated in conservatism and fostered exclusion, adopting in its place a custom that necessarily must array that country with the progressive nations of the world. Politically the attitude of China as represented by her officials is rapidly changing, and there is even a danger that China may move too rapidly and too far in her official recognition of Christianity.

On the last of July of this year an imperial decree was issued promising sweeping changes in the laws of the empire, amounting virtually to a promise of a constitutional form of government. We cannot expect so rapid a change to be brought about at once, but there can be no question that China is today facing in that direction. Her attitude towards Western civilization exhibits a decided change.

COÖPERATION.

Two significant movements toward substantial and effective coöperation with the Germans in mission work have been put into operation during the year. These are in Turkey and in Micronesia. Soon after the Armenian massacres German friends became more interested in the efforts of our missionaries to care for the many orphans left destitute. Money was raised in Germany and sent to our missionaries in Harpoot, Van, Marash, and other places for that purpose. When the task of caring for these orphans became too heavy for our missionaries to bear alone, German assistants were sent out, in some cases, to coöperate. Cordial relations upon the field were established between our missionaries and the German workers. Out of this has grown an agreement, entered into this year, by which it is expected the Deutsches Hilfsbund will send into different parts of Turkey carefully selected German missionaries to coöperate with our forces in aggressive evangelistic, educational, and medical work.

The other movement in this direction is that of the National Young People's Society of Christian Endeavor Union of Germany, which has already sent, at its own charges, three trained and consecrated German men to coöperate as assistants with our missionaries in the Caroline and Marshall islands. Another man is expected to be upon the way in a few months. This method of coöperation promises to meet fully the demands of the German

government in the islands regarding the use of the German language, while it is arousing a new interest among the Protestants of Germany in the Christian movement there. It is expected that the German organization will provide funds for the support both of the missionaries they send out and the direct native work under their care.

In the North China Mission coöperation with the London Missionary Society and the Presbyterians in higher educational work, entered into since the Boxer uprising, is most satisfactory. Plans for a combination with the United Brethren and the London Missionary Society at Canton are under consideration, while in Foochow an interdenominational arrangement in theological training is contemplated. In the Marathi Mission, India, the Roha field of the Bombay station has been passed to the care of the United Free Church Mission, and a part of the Rahuri station is passing to the care of other boards better situated to care for the people for whom we are unable to provide. In Southern India the London Missionary Society Mission and the Arcot Mission of the Reformed Church of America have organized a form of church federation with our Madura Mission, and in Japan the United Brethren, Methodist Protestants, and our own mission are drawing together in closer fellowship and coöperation.

All of these movements are in the interests of enhanced efficiency and power and greater economy of men and money.

TURKEY.

Under this head we include four of the strong missions of this Board, including all the work carried on by us in Asia Minor, Armenia, Northern Syria, Mesopotamia, Macedonia, and Bulgaria. This constitutes a group of missions well established, supported in Turkey itself by 139 evangelical churches, which have a native membership of 16,099. Not a few of these churches are strong in numbers and support their own work without asking aid from the Board.

These four missions, owing to the needs and conditions of the country, have felt the necessity of emphasizing educational work. There are theological seminaries at Marsovan, Harpoot, and Marash. Until there are changes in the laws of Turkey, these three cannot be combined. These theological schools are wholly unable to prepare men in numbers sufficient to meet the needs of the churches and of the evangelistic work. No part of the work in

Turkey is so fruitful in permanent and self-perpetuating results, none deserves more to be pushed with new and increasing vigor.

The collegiate institutions — Anatolia College at Marsovan, Euphrates College at Harpoot, Central Turkey College at Aintab, St. Paul's Institute at Tarsus, International College at Smyrna, American College for Girls at Constantinople, Central Turkey College for Girls at Marash, and the Collegiate and Theological Institute at Samokov, Bulgaria — all are crowded and overcrowded with students, and need funds for scholarships, enlargement, and running expenses. Turkey needs Christian leaders, and these institutions are training them. They ought to have the most liberal support. All of the educational work is most prosperous, in that students and pupils abound and the people pay liberally for these privileges. The fine girls' school building at Aintab was burned in the spring and is now practically rebuilt.

One of the leading Protestant churches in Constantinople now has as its efficient pastor a son of one of the most able Armenian pastors of the past generation. - This pastor, Rev. Arshag Shmavonian, is a graduate of Robert College and of Hartford Seminary, resigning a pastorate in this country to accept the call to succeed his father in that important metropolitan church. When the laws and practices of Turkey will permit them so to do, there are many able and consecrated Armenians now in America who will eagerly return to work for their people. Many of these are well able to command important positions as pastors, evangelists, teachers, physicians, etc. Many of the Armenians in this country are contributing most liberally for the support of medical, educational, and evangelistic work among their people in Turkey.

INDIA AND CEYLON.

Our three missions in these countries include two of the oldest missions of the Board. We have a distinct field assigned to us by common consent, in which dwell some seven millions of people. These look to our missionaries and to this Board for their Christian teaching and general enlightenment.

We have established among these two distinct races, the Marathis and the Tamils, all phases of Christian work. In no country have we a clearer or more complete exhibit of evangelistic, educational, medical, literary, and industrial work than appears in

these three missions. Our eighty-three missionaries reside at twenty-one different centers, including the largest and most important towns in their districts. Outside of these station centers there are nearly one thousand different places occupied by some mission institution, like a church or preaching place or school, or, in a few cases, by only a group of Christians, exerting their influence for Christ. This vast and varied work, covering great areas of country, was looked after in detail last year by a trained Christian native force numbering one thousand four hundred and eighty-one men and women. Many of these are men of liberal education and widely recognized ability. All have been trained for this work in mission institutions, and to the work they give their entire time and strength. For every male American missionary connected with these three missions there are, upon an average, forty-three trained native Christian workers. This fact clearly shows the policy of these missions as regards the training and employment of a native agency.

The economic and industrial conditions in India have compelled our missions to introduce into their educational system many forms of industrial training. It is found that, for the youth of that country, some form of industrial training is calculated to do more toward the awakening of the intellect and the development of character than the ordinary educational course alone. Our missions as well as the government are practically agreed that some form of industrial training has a large place in the best educational systems for India. We have this line of work well developed at Bombay, Ahmednagar, Sirur, Sholapur, and in Ceylon, while plans for the same work in connection with the college at Madura are maturing. The famines have compelled our missions to provide for large numbers of orphans, and this has necessitated industrial operations as a means of support, while incidentally they have taught independence and self-reliance. It has been demonstrated that the student who engages in some industrial training exercises each day makes more substantial and rapid progress in his regular studies than do those who do not work with their hands.

CHINA.

It is difficult to speak calmly of China as a mission field. One scarcely knows where to begin, and whatever is said upon the subject is liable to become ancient information before the state-

ment can be delivered from the press. China has begun to move, and we have every reason to expect continuous and accelerated motion. An intellectual revolution is taking place, and from this as a starting point, what may we not expect, since China's weakness in the past has been her self-satisfaction and intellectual paralysis?

With this mental awakening has come a new conception of religion, and a tolerant, not to say intellectual, recognition of Christianity that promises boundless possibilities in the near future. Educated Chinese are reading Herbert Spencer, and modern science is exalted above the classics of Confucius. Over eleven thousand Chinese students are studying in Japan, and the stream of picked young students from that country is already turned across the Pacific to our own shores.

The leading viceroy of the empire has already established more than five thousand schools of primary and secondary grade in the Chihli province, in order to prepare the young men of that province for the new government courses. In most of these schools Western learning and the English language have a place. The rapid increase in the number of newspapers is significant. In Tientsin four years ago only three newspapers were published, while to-day there are twenty-three. Whoever can prove himself able to render China, at this time, real assistance in her great forward movement will find a welcome there.

What is more interesting to us is the fact that this awakening is not anti-Christian. The making of the Christian Sabbath an official rest day has its significance, although not in itself an expression of approval of our religion. An imperial decree has been recently issued exhorting parents to refrain from binding the feet of their daughters, emphasized by the declaration that men who wish to hold office in the empire must not have wives or daughters with bound feet. This last decree has not yet been made operative, yet many officials are shaping their lives accordingly. Another recent decree most emphatic in its character has been directed against the use of opium. Is there a so-called Christian nation on earth that will dare lift its arm against the carrying out of that decree by the government of China?

A more significant fact in the face of present conditions is that Yuan Shih Kai, who for some time has been recognized as the most powerful official in China, the viceroy of the capital province, has become the champion of modern advance almost unparalleled

in the history of China. In addition to his general works of reform, he has recently published two significant books. One, "A Text-Book on Patriotism," deals with this subject largely from a Western standpoint, showing the necessity of radical political, intellectual, and moral changes in China in order to maintain herself as a nation. The second book is, if possible, more significant still. This is upon the subject of "Christianity in China." In the eight chapters of the book the learned and influential viceroy discusses the history of the entrance of Christianity into that country with tolerable accuracy, and, what is most significant of all, with unconcealed sympathy. Emphasis is laid upon the non-political and non-judicial character of the missionaries and their work, and the toleration to be granted to converts and their exemption from the payment of fees for idolatrous purposes. An entire chapter is devoted to the treatment which should be accorded Christian missionaries, declaring that they should be treated with all the courtesy and decorum of civilized etiquette. The author dwells upon the fact that missionaries have come to China to persuade men to the practice of virtues, and, therefore, are entitled to great respect. In the chapter upon "Christian Principles" the words of Jesus are taken as the common basis for the Christian system, and many quotations are made from the Sermon on the Mount with unreserved approval. The significance of a work like this for breaking down barriers and opening hitherto closed doors, from the pen of one of the most, if not the most, influential official in the empire, cannot be estimated. It is issued in the Chinese language, and apparently was not intended for foreign readers.

We will mention only two more significant movements of this nature, although many more might be given. Chang-Chih-tung, viceroy of the provinces of Hupeh and Hunan, has recently issued a decree that the New Testament be introduced into all the schools of those two provinces, which have a population of fifty-eight millions, two thirds that of the United States. The superintendent of education for the province of Fukien, one of the strongest centers for education in the empire, who takes the place of the literary chancellor in the old system of education, has expressed his desire that the mission colleges at Foochow should be brought into such relations with the government that it might have some share in the educating and civilizing work these institutions are doing for the youth of that great province. The local Chinese papers have

reported that the government is ready to grant graduates of these colleges full recognition.

These isolated facts are sufficient to demonstrate that great changes are taking place in China and that the movement is favorable to the propagation of Christianity there. We can go even further than this and say that the movement demands the Christian missionary, the Christian school, and Christian literature, and that every possible Christian influence in increased proportions be provided at once for that great empire.

We have four distinct and well-established missions in China. These extend from Canton and Hongkong on the south to Peking and Kalgan upon the great wall on the north, and inland to the province of Shansi, with a strong center at Foochow and in Shawu, nearly three weeks' journey to the west of that important city. The North China and Shansi missions, swept by destruction and massacre in 1900, are again reestablished and ready for aggressive work.

We have in these four missions a force of 109 American missionaries, located in 16 stations and including several of the largest and most important cities of the empire. Through 573 native agents, some of them able Chinese pastors, we are also carrying on work in 226 other places, each one of which is a center for Christian light and influence. There has never been a time when the China missions were calling so loudly for reinforcements as they call to-day. Two important stations in the North China Mission are left almost alone, when the number of inquirers was never so many as now. It is the calm judgment of the North China, the Shansi, and the Foochow missions that the number of missionaries now upon the field should be increased at once by from twenty-five to fifty per cent in order to do justice to the special providences of the hour and to prevent the present missionary force from breaking down with overwork. The demand is equally strong for increased funds to permit the missions to train the Chinese Christian young men and women for important positions in the new advance movement. The immediate call in China is to train the Chinese youth for positions of trust and leadership in the great Christian commonwealth now emerging.

JAPAN.

The events of the year have emphasized anew the importance of our mission to Japan. They have also demonstrated, in a most

remarkable manner, the wisdom of the policy of our Board in inaugurating from the first self-supporting and self-directing and self-propagating churches and educational institutions. If success in mission work is measured by the number of churches controlled by the home Board and the home churches, then we have not much of which to boast in Japan. But if we measure the depth, power, and permanency of the work accomplished by the number of native churches that have reached such a degree of strength that they are able to support their own pastors, care for their own affairs, propagate missions, and carry on, without foreign assistance, all the functions of the Christian Church, then we have a right to point to this island mission with enthusiasm. From the first the Board has never sought to retain control of any form of Christian work in the mission field that the people themselves were able to support and direct. We have always deemed it to be the principal aim of all of our work, and the goal to which all effort was to aim, to establish upon well-laid foundations all forms of Christian institutions, and at the same time raise up a native constituency trained to assume at as early a date as possible the direction and support of everything. We have never attempted to plant American churches in Japan or to maintain control of Japanese churches. The Kumi-ai churches in that empire which have been organized by our mission, and by Japanese Christians in coöperation with our mission, are true churches of Jesus Christ, but they are also Japanese churches, both in membership and in control.

The Doshisha has had one of the most prosperous years in its history. Firmly established upon its Christian foundation, recognized by the government as a Christian school, and having upon its rolls more than seven hundred students, many of whom are Christians, but a larger number of whom have as yet made no profession of Christianity, this school of Neesima is in a position to do its full share in the Christianization of the empire.

Kobe College for Girls has made a marked advance, not only in the enlargement of its plant, but in adopting a new constitution and is forming a board of managers in Japan, upon which board the Japanese are to be represented. This college is overcrowded with students.

Our mission, numbering sixty-eight members, of whom twenty-three are ordained, is in close coöperation with the Japanese in evangelistic operations and in every form of Christian work. For

nearly twenty years the relations between our missionaries and the Japanese leaders have not been so cordial as they are at the present time.

Coöperation is in the air of Japan today, and the Christian movement is solidifying and simplifying itself for a strong, steady, and determined advance. The student classes alone in our own and in government institutions form a body sufficiently large and full of promise to command the entire time and attention of our mission. The field is large, ready, and inviting for every Christian effort.

AFRICA.

The three missions in Africa have now become two by reason of the East Africa Mission and the Zulu Mission, through their community of interest, uniting under the name of the American Mission to South Africa. This mission is now composed of the Rhodesian branch and the Zulu branch. The Zulu branch, although one thousand miles from the Rhodesian branch to the north, is training the Zulu helpers for that field. More and more the Zulu language is reaching up along the east coast of the continent. The newly developed Beira station on the coast is the connecting link between the two main branches. The entire operations of this mission are under the British flag, except Beira, which is subject to the Portuguese government. We again come into relations with this same government in the West Africa Mission, inland from Benguella upon the western coast.

We are compelled to report that the British government of South Africa has caused the mission more real anxiety and trouble than the Portuguese government at Beira. As reported one year ago, the South African government stands in fear of the aggressive and naturally vigorous Zulu people. The Zulus have readily responded to the influence of education, and have already reached the point where they are taking note of the discriminations made against them in the laws and practices of the land. Since they far outnumber the white populations, and also since there is something of an Ethiopian movement led by certain Zulu adventurers, the government has become suspicious of any kind of mission work that educates the race and teaches them self-government in the conduct of the affairs of their churches. Not long since, James Bryce, in speaking of the conditions prevailing in South Africa, said: "The government in that colony, by its repressive and coer-

cive measures, is heaping up wrath against the day of wrath. Such methods of administration can lead only to bloodshed." During the past year, under a reckless leader, there has broken out within the bounds of our mission an incipient rebellion, resulting in open clashes between the troops and the rebels. The unarmed and unorganized Zulus have suffered severely, and two stations of our Board, Esidumbini and Noodsberg, have suffered great loss. Many of our own native Christians were compelled to go over to the insurrectionists to save their property and their lives, and then, because of the company they were in, met the severe punishment of the royal troops. A heavy blow has been struck at insurrection.

In both branches of this mission the work has developed more rapidly than we have been able to send out missionaries to superintend it. This is the complaint made against us by the government. They demand more missionary superintendence, since they are willing to trust the native organizations if some missionary is responsible for them, but they do not have confidence in independent native institutions of any class.

Both branches of the mission are strongly evangelistic. It may be stated, however, that the Zulu branch lays special emphasis upon the training of a native agency, while the Rhodesian branch, two hundred and fifty miles in the interior, places particular emphasis upon industrial work. Both branches are developing medical work among the natives.

PACIFIC ISLANDS.

The year has been a broken one in the details of the work. The *Morning Star* has not been in commission and is now for sale. The tornado of 1905 wrought havoc upon Ponape, while depleted forces, with lack of transportation, have limited touring. In spite of these facts there have been substantial gains. Upon Nauru alone there are reported two hundred and eighty-four accessions to the church this year, which was eighteen per cent of the entire population of the island. The work at Guam is yet in its initial stage, as it also is in the Philippines. Mr. Black has laid good foundations, and at present the call is imperative for reinforcements. Nearly three quarters of a million of souls are looking to our single missionary family for gospel light and truth. A Medical Missionary Association has been formed in New York to cooperate with the Board in opening and sustaining at Mindanao

a strong medical work, for which there is an imperative call. It is hoped that a physician can be sent out this year. We are now looking for the man. While these Pacific islands possess no master races that will become in the future dominant factors in great national questions, they do contain a company of God's needy children, hungry for the bread of life and ready to receive it when brought by loving hands.

PAPAL LANDS.

Our papal lands missions are three, all begun in 1872, but widely separated. Prague is the headquarters of the Austrian Mission, working especially for the Bohemians, Madrid the center for the work in Spain, and Chihuahua and Guadalajara the chief stations for our work in Mexico. In none of these are the missions making an attack upon the Catholic churches. The missionaries are preachers of righteousness, and by precept and example attempt to interpret to the people the life of Jesus Christ.

It is practically conceded now, even by the leaders among the Catholics, that our missions and their work are not hostile to anything that is good within the national church. The value of the work of these missionaries cannot be estimated in any measure simply by the number of those who have become Protestant or by the aggregate of pupils in the mission schools. The influence of Protestant missionary work in these countries has already penetrated into remote regions and appears in an awakened intelligence, an enlightened conscience, and a higher standard of morality. Many of the gospel ideas that were savagely assailed a generation ago are now advocated even by ecclesiastics of the old church.

In each of these three missions important building operations are now in progress. Mexico is constructing a new building for the Colegio Internacional at Guadalajara, which provides Christian leaders for the gospel work in that country. There are not sufficient funds in hand to complete the plan. In Madrid a commodious new hall, a memorial to Mrs. Alice Gordon Gulick, is in process of erection under the supervision of the directors of the International Institute for Girls. Funds are not yet provided in full for the completion of this building. This is the most complete and best-equipped school in Spain for the higher Christian education of girls. In Prague a new Gospel Hall, costing twenty thousand dollars, is under construction, with funds given

by a friend of the work in Scotland. In these, as in other mission lands, a substantial building in a great center is of inestimable value in localizing and housing the work, affording a point of departure and impressing the people with the sense of permanence.

CONCLUSION.

Owing to the fact that vacancies caused by death and resignation have not been filled, there has been a decrease during the year in the number of missionaries by 13. There has been an increase in the number of ordained native pastors from 278 a year ago to 299, while the native unordained preachers have risen from 595 to 633. The total native laborers connected with the mission stands at 4,064.

The 589 native churches have a membership of 66,724, adding to their number during the year under review 5,134 members on confession of their faith. There are over 70,000 studying in the Sunday-schools. There have been 13 theological schools in operation, reporting 168 students studying for the ministry. The 18 collegiate institutions have nearly 2,000 students in the college departments, with even a larger number in the lower grades. In all departments and grades of the educational work of all our missions there were last year 64,087 pupils enrolled. The 76 hospitals and dispensaries have treated during the year over 300,000 patients.

One other significant statistical feature that should be mentioned is the \$212,353 contributed by the native Christians in these various mission fields for the support of the religious and educational work among them and for missionary enterprises.

We must not lose sight of the fact that the people, for the most part, who give this large sum are poor, in many instances in desperate poverty, and that in all cases the daily wage of the givers was upon an average only from one fifth to one tenth of the wage of the same class in our own country. Under the most conservative estimate, this sum given by the native Christians, numbering less than seventy thousand church members, would equal considerably more than a million dollars in this country.

The Christ exalted is drawing the nations to himself, and at the same time he is shaping the social, intellectual, moral, and religious life of all these peoples to harmonize with his plan for the redemption of the world.

EXTRACTS FROM THE REPORT ON THE DEPARTMENT FOR YOUNG PEOPLE AND EDUCATION.

Mr. HARRY W. HICKS.

THE secretary in charge wishes to report a year of remarkable development, notwithstanding a reduction of its estimated financial requirements amounting to nearly fifty per cent, and the absorption of about one fifth of the year in work of the Million-Dollar Campaign. Real advance has been made in every important respect, and the field is rapidly ripening for a large harvest in the form of more candidates, a more intelligent missionary leadership in the churches, more devoted prayer for the Board's work and workers, and a substantial increase in gifts.

FIELD WORK.

The work of the year has been done in thirty-four states. About two months were given to the Million-Dollar Campaign in nineteen cities. Four summer conferences, four metropolitan institutes, six colleges and seminaries, and several local and state associations have been included in the travel of the year. The special feature of the year was two trips, of a month each, to the Pacific coast.

No report of the field work can be made to represent adequately the difficulty of undertaking to unite Congregational young people in missionary enterprises. There is no national, state, or district denominational organization of Endeavor societies or Sunday-schools.

Moreover, comparatively little attention as yet has been given by program committees to the problems of missionary work in Endeavor societies and Sunday-schools, in the meetings of churches, in state and local conferences and associations. It is gratifying to note that since the summer conferences of 1906, when this matter was thoroughly discussed, several state associations and conferences have introduced discussions on themes of interest to young people.

In view of these facts it becomes plain that there is great need for extensive field work on behalf of missions in the Sunday-school and the various grades of Endeavor societies, having as its chief purpose, instruction of officers and teachers on methods of

organization, mission study, giving, and the promotion of prayer for missions among all ages of the young. Most of the time of the district secretaries must, and should be, given to enlisting the adult members of the churches in support of missions. The problem of reaching and training the young is both financial and educational, and must be considered in the light of the future as well as the present constituency of the Board. It is, therefore, felt that plans for enlarging the activities of the Home Department should include plans for a more adequate field cultivation of Sunday-schools and young people, and particularly the young men.

SALE OF LITERATURE — MISSION STUDY.

Ten different text-books were kept in stock, of which 3,487 volumes were sold. For the two years previous, beginning with 1903-4, text-book sales were 1,950 and 2,776, respectively. The text-book, "Daybreak in the Dark Continent," alone sold to the number of 2,719. One hundred and twenty-nine sets of books called "Reference Libraries," chiefly on Africa, containing 1,181 volumes, were sold, as well as 101 wall maps of Africa and Japan, and 506 outline and small colored maps of Africa. In addition to the above, the department has sold large numbers of pamphlets, leaflets, and booklets on a wide range of subjects, and has aimed to supply every legitimate demand of the churches for materials with which to work.

Because of the reduced appropriations the campaign for mission study suffered a serious setback. Notwithstanding the sudden termination of effort to stimulate interest in systematic study and the organization of classes, there were 190 groups reported to the office, with 2,325 enrolled. This must be considered only as a partial record of facts, since it is known that many classes were not reported. The following table indicates the record for the three years since this line of cultivation was started

MISSION STUDY CLASSES AND LITERATURE.

YEAR.	Number of Classes.	Members Enrolled.	Libraries Sold.	Volumes in Libraries.	Wall Maps Sold.	Text-books Sold.
1903-4 . .	111	1,319	1,950
1904-5 . .	172	2,478	70	657	108	2,776
1905-6 . .	190	2,325	129	1,181	101	3,487

It is doubtful if pastors and superintendents generally understand how stimulating to the spiritual life of young people the associated study of missions has proven. Nor can its value as a basis for praying and giving, both now and in the future, be overestimated. The movement to organize such classes must become a regular feature of the fall and winter campaign of every church before the future of our foreign missions can be called secure. If possible, this phase of the department's work should not only be reinstated financially, but its plans extended to include two regular announcements to Endeavor societies each year, one to pastors, and two to superintendents, advertising plans and literature, connecting study with giving and praying and field work, to train leaders and organize Congregational young people in the large cities to undertake large things, for the Board's missions.

THE STATION PLAN.

This plan of giving is appealing more and more to leaders of the young, for it provides specific information, a living link with the field, and affords a basis for united study and prayer. Rarely has any person or organization declined to choose this method when it was understood. The old method of assigning a native worker was unsatisfactory because news of him could not be secured. By the station plan a superior educational basis is afforded for instruction in the general work of missions.

If the large number of non-contributing Endeavor societies and Sunday-schools are to be enlisted in giving, the station plan department must be greatly strengthened the ensuing year. The amount of correspondence and clerical work entailed is large, but only by personal and discriminating attention to each non-contributing organization can its leaders be induced to consider making an offering. If the appropriations granted this department are adequate, personal correspondence with every Sunday-school and Endeavor society should be carried on during the year, and such literature as is necessary to win their financial coöperation should be issued. Maps and descriptive circulars for every station opened should be provided, and the necessary clerical staff assigned to the office administration. The experience of the brief period since this plan was adopted in 1903 leads to the conclusion that it is capable of adaptation to all classes of donors and organizations desiring definite knowledge of the work supported. The faithful coöperation of the missionaries who are acting as station corre-

spondents is gratefully acknowledged, for without them every effort to satisfy inquiring and thoughtful leaders at home would fail.

CHRISTIAN ENDEAVOR SOCIETIES.

Interest in mission study is growing apace. The number of societies, however, as reported in the Year-Book still declines, the loss this last year being 86, the total number being 3,421, as contrasted with 3,507 the year before. Notwithstanding this loss, the number of societies contributing directly to the Board's treasury was 662, and the amount \$11,192, as contrasted with 663, and \$9,620 the year before. The table tells the story:

YEAR.	Number of Societies.	Number Contributing.	Number Non-Contributing.	Amount Contributed.
1900-1	3,716	812	2,904	\$11,869
1901-2	3,723	694	3,029	10,861
1902-3	3,639	664	2,975	9,569
1903-4	3,592	611	2,981	8,672
1904-5	3,507	663	2,844	9,620
1905-6	3,421	662	2,759	11,192

This table does not contain figures for the three Woman's Boards, which, during 1905-6, reported gifts of \$8,895 from 848 Endeavor societies.

SUNDAY-SCHOOLS.

Less has been done by the Board in times past to stimulate giving among the Sunday-schools than the magnitude and the readiness of the field have called for. With the exception of special appeals for the *Morning Star* and an annual letter to superintendents about the annual Foreign Mission Day in October, little has been done. No literature has hitherto been prepared by the Board adapted either to leaders or scholars except that required for the single occasion in October. Here again discriminating correspondence will be necessary to win the coöperation of 4,882 schools not reporting gifts to the American Board during 1905-6.

The remarkable development of the year in thought and plans for missionary instruction in Sunday-schools makes the ensuing

year a favorable time to outline an adequate scheme of cultivation for our own schools. This should include wide advertisement of the literature published by the Young People's Missionary Movement and the preparation of pamphlet literature for officers and teachers, showing the best methods of organizing for missions and providing missionary instruction.

It should also include systematic financial correspondence, both with contributing and non-contributing schools. Special Sunday-school institutes for Congregational leaders should be held in the leading Congregational cities, and much attention should be given to the subject in conference and association programs, as well as state meetings.

YOUNG MEN.

As a class the young men of the churches are the "neglected continent." Only a small proportion are more than attendants on the morning church service. Comparatively few are in the church harness. Not more than one fourth of those enrolled in mission study are young men. They are not within the sphere of religious activity of the Christian Endeavor society or the Sunday-school. They are, however, easily and permanently interested in missions when once a point of contact is established. These facts should be carefully weighed, among others, when the policy of the Home Department is outlined, with the purpose of organizing special meetings for young men in many centers this year and entering the field of men's clubs and classes within the churches.

STUDENT COÖPERATION.

A larger proportion of young men and women in college are Christians than in any other class or group of equal size. It therefore follows that among the Christian young people in college are those who are best qualified to become the missionary leaders of the million young people in the churches. How to utilize the student trained leader after graduation is an important question. Can the present "leakage," whereby strong Christian leaders are lost to Christian work in the churches as they graduate, be stopped? What would be the effect of continuous cultivation of the colleges and seminaries upon the supply of money, volunteers for service, and teachers of missions?

An answer to these and other questions cannot fail to impress friends of the Board with the importance of sending a representa-

Bible, who had a new and different spirit; and two former Protestants who crept back into the fold were the least worthy of all that little flock. The influence of the community has been a strong element in bringing changed conditions of these later years of which I am speaking.

The most potent visible influence has been the Aintab Mission of three and four years ago. What the final results of this have been, there in Aintab, I would leave for those from the Mission to say. I do not know. But certain it is that received a blessing from it. Men converted there in the field; letters from there went to many of our towns. They heard what the Lord had done there quickened the consciences, stirred the desires and hopes, and enabled people to believe that we could have something of the same also. The soul-stirring news from Wales was also eagerly read and sought for, was after the appetite had been awakened and the faith strengthened by knowing what had taken place in Turkey. For it has often been said that it was not natural for the gospel to come to communities of the old churches to have an old-fashioned revival. We must not expect it; their type of Christianity was indeed, some said that such a revival was not desirable, they were too easily stirred to emotion, anyway, which would be passing; that a slow building up of Christian character was preferred.

In truth we have to lament some evils that accompany good, some manifestations that were transient emotions, some arrogant claims of superior spirituality and sinlessness, some brought gainsaying and contempt, and whose result in the end has always ready for a factional fight has been division of the churches. This has gone to such an extent in Cesareia that we have been tempted to say that the evil has overbalanced the good. But I am convinced that these errors will not prevail. Even in the midst of them it is plain that the standard is raised to the people as to what it means to be a Christian, what it means to be spiritually minded, how much the Bible ought to be read, to what extent religion is measured by the life and the talk — these standards have all been raised. A high standard is demanded of preachers who shall be true shepherds, not hirelings, who shall feed the flock, not themselves. A high standard is demanded of candidates for church membership. A high movement for purifying the church rolls of unworthy members.

THE RISING TIDE.

Rev. WILLIAM S. DODD, M.D.,
Of the Western Turkey Mission.

IN the Western Turkey Mission there is a rising tide of spirituality. I am not saying that there is a great wave of revival sweeping over the field. There is no such thing. I am not saying that the standard of spirituality has attained a very lofty degree. It has not. But it is not a falling tide, and it is not low tide. It is rising. And I have not to look back twenty years or ten years to see the difference; five, yes, three years is enough. When I recall the state of our churches and congregations a few years ago, almost without exception I would describe it as cold. There were some, as Ak Serai, to visit which brought a warm feeling to our hearts. There were places where, by contrast, we were cheered because they did not have a church quarrel on hand, or had settled the quarrel of the preceding year. There were places where instances of persecution faithfully endured made a brightness that attracted our eyes. There were individuals everywhere whose simple, consistent, earnest lives made us feel the blessedness of Christian fellowship. But, taking the situation all through, piety was at a low grade.

Even then progress was being made, but it was slow, and while foundations were being laid, too often they were torn up and had to be relaid. There is no more notable instance of this than the town of Urgub. There was a Protestant community there among the Greeks; there was a teacher of some ability; it was one of our regular outstations. But the teacher proved unfaithful, had to be dropped; the congregation melted away; the teacher seized the little chapel whose title he himself held (by Turkish law, you know, property had to be held in the name of an individual, and that an Ottoman subject), and he claimed the property as his personal possession. Evangelical work seemed to be absolutely wiped out. But later a little company of men in the Greek Church began reading their Bibles, increased in numbers and influence until the orthodox church excommunicated them, and a new Protestant community was established, made up of those who had endured the fire of persecution, who loved and lived the

Bible, who had a new and different spirit; and two of the old former Protestants who crept back into the fold were regarded as the least worthy of all that little flock. The influence of this community has been a strong element in bringing about the changed conditions of these later years of which I am speaking.

The most potent visible influence has been the Aintab revival of three and four years ago. What the final results of that have been, there in Aintab, I would leave for those from the Central Mission to say. I do not know. But certain it is that we have received a blessing from it. Men converted there came to our field; letters from there went to many of our towns. Simply to hear what the Lord had done there quickened the consciences, stirred the desires and hopes, and enabled people to believe that we could have something of the same also. The soul-stirring news from Wales was also eagerly read and sought for, but this was after the appetite had been awakened and the faith strengthened by knowing what had taken place in Turkey. For it had often been said that it was not natural for the gospel-hardened communities of the old churches to have an old-fashioned revival. We must not expect it; their type of Christianity was different; indeed, some said that such a revival was not desirable, the people were too easily stirred to emotion, anyway, which would be only passing; that a slow building up of Christian character was to be preferred.

In truth we have to lament some evils that accompanied the good, some manifestations that were transient emotions, some arrogant claims of superior spirituality and sinlessness that brought gainsaying and contempt, and whose result in a people always ready for a factional fight has been division in some churches. This has gone to such an extent in Cesarea itself that we have been tempted to say that the evil has overbalanced the good. But I am convinced that these errors will not live, and even in the midst of them it is plain that the standards held by the people as to what it means to be a Christian, what it means to be spiritually minded, how much the Bible ought to be our daily food, to what extent religion is measured by the life and not by the talk — these standards have all been raised. A higher standard is demanded of preachers who shall be true shepherds, not hirelings, who shall feed the flock, not themselves. A higher standard is demanded of candidates for church membership, the movement for purifying the church rolls of unworthy members

has gained force. And most important of all, because it feeds every one of these movements, the desire for Bible study is growing. Prayer, not as voluble talk — for which Oriental Christians have a great aptitude — but as real communion with Jesus Christ and the Father, has taken a prominent place. I have never felt anywhere a more real sense of being in the divine presence than when joining in prayer with some of the simple, earnest souls there. Prayer meetings, not as a place for the declamation of platitudes, but as a place of seeking a blessing, whose prolongation was not due to the interminable length of a few long-winded prayers, but to the number of short, insistent petitions, — such prayer meetings have given a new meaning to the gatherings of God's people.

The encouraging fact in all this, though it may also be counted a humiliating fact for us missionaries, is that in most cases the human agents concerned have been our native brethren and sisters, and many of them the younger ones. In spite of all that may be said as to the harm resulting from immature thought, from over-literalism in interpretation, from halfway conceptions and out-of-proportion presentations of truth, so that in some places the doctrines of perfectionism have taken root, yet the central facts of the need of conversion, that salvation is only through the blood of Jesus, that membership in any church, Armenian, Greek, or Protestant, is no guaranty of acceptance with God, that complete surrender is what the Lord demands of every one of us, — these things have taken their place in the belief and understanding of the native church as never before. The name of "Teslimji," "Surrender," has been given to the leaders in this movement, largely with a note of derision in it, but it indicates well the central point of their teaching.

There has been progress in intelligence, in ability to handle large questions. We see it in our preachers' meetings, and in the meetings of the executive committee of the preachers acting with us in the management of the general evangelistic work. There is progress in the way of manly independence, less of leaning on us, financially and mentally. The young men who were entering the work fifteen years ago made the impression on me of being much more childish in many ways than those who come to us now. And this can hardly be due to a change in my point of view, because with increasing disparity in years between myself and them the tendency would be to take an opposite view.

But, what I wish to present to you to-day is not the fact of progress in these other lines, however encouraging it may be, but that there is a rising tide of spirituality which promises the brightest things for the future and makes us thank God for the power of his Holy Spirit.

In conclusion may I tell of a single case that shows this? It was in the town of Eregli, where I had gone with my dispensary assistant for medical work, not expecting to find much interest in higher things. There was one Protestant brother there, but he had proved too often a stumbling-block instead of a spiritual power. But we had hardly settled down before we found a little company of young men who were seeking the light. They gathered around my companion like bees around a clover blossom. They had received their impressions of truth in Cesarea, though that was three days' journey away. We had meetings every night; it was impossible to satisfy their hunger. One of them came to me with his troubles. He thought he had given himself to Christ, but he could not feel the joy and satisfaction he expected. We prayed together, and his prayer was labored, flat, had no rising power in it. We talked, and at last it came out that there were things in his business which his conscience disapproved but which, because of his partners, he felt he could not give up. It was shown to him that here was the difficulty, he could not find the perfect peace without the perfect surrender. He stopped talking and was evidently battling with himself. I waited in silence, only praying for him. The silence continued for minutes. Then he looked up and said, "I will do it." And when we prayed again the strings of his tongue were loosened, his praise and petitions for help soared unhindered from a free spirit right up to the ear of a listening God.

It is seeing and hearing such things as these in these last years, that were so rare before, that makes me repeat that in Turkey the tide of spiritual desire, spiritual understanding, spiritual power, is a rising tide. God grant we may all see it come in its fullness.

PRESENT OPPORTUNITY IN MICRONESIA.

Rev. IRVING M. CHANNON.

MICRONESIA is the smallest of the missions of the American Board, but its value to the kingdom of Christ is not in proportion to its size. God has a way of lending a value to things without relation to size. Indeed, we are just beginning to discover that each of the great mission fields has its own problem and its special contribution to the kingdom; or, rather, that God is working out in each field his own will and purpose in a special way. It is this discovery of the mind and plan of the Master that is making the study of missions so interesting. Micronesia, then, presents in a word the spectacle of a fallen race, after centuries of heathenism, reduced to the lowest conditions imaginable, waiting to test the power of the gospel to reclaim them.

Living on coral reefs but a few feet above the sea and a few rods in width, literally sand bars; without mountains, rivers, or lakes; with a very limited rainfall; without mines and forests, and hence with no natural resources, only the cocoanut palm and pandanus tree and under a tropical sky, they present conditions of work extreme and trying. These islands, lying apart from the great lines of travel, and presenting but few inducements for trade and commerce to seek them out, the only hope for the people is the Word of God. And so they present to the church the opportunity, nay, they are a challenge to us, to demonstrate the power of the gospel to lift fallen humanity into a new life in Christ. Notwithstanding these obstacles mentioned, these islands have always been interesting and from the beginning have yielded quick returns. The very poverty of the people, mentally and spiritually as well as physically, has made them ready to listen to the offers and blessings of the gospel.

But at no time has the work been so promising as just now, and this is due to several things. First, we have back of us the experience of forty years of mission work which is of the greatest value. The very fact that we have a past, although only forty years, cannot be overestimated. Forty years that stand out so different from all the rest of their heathen past! The very trials and difficulties are in themselves valuable. The presence of these

early missionaries and recent converts has given to the people a concrete gospel, and we must certainly remember that we are dealing with a people in a kindergarten stage. Again, we are ready to reap the reward of these forty years' labor. The foundations are laid. Bible and school books are translated. Schools have been started and churches founded. There is now in Micronesia a church membership of about seven thousand. But again, greater than this is the growing intelligence on the part of the natives. They are coming to understand the gospel, the Christian life, its meaning, its claim, and its beauty. They understand better its teachings. There is among them the conviction of sin, a sense of guilt, and a growing desire for better things.

In a recent tour of these islands we were very much pleased and gratified to find that we could preach regular revival sermons, and that the people understood means of grace, regeneration through Christ, and felt some need for salvation. In a short visitation of a few weeks, more than seven hundred and fifty yielded their hearts to Christ as a result of such preaching.

In the schools we are finding the difference between heathen children and children born of Christian parentage, and how much more it is possible to teach them. We are just beginning to get those whose parents were Christians. A few years ago it was not possible to teach them more than the simplest branches, seventh- and eighth-grade studies, but now they readily understand and take up such studies as physical geography, ancient history, physiology, botany, and physics. As these go out and become teachers, better and better results are obtained.

One great help that has come to us in the last few years is the taking of these islands under the protection of Great Britain and Germany. They are suppressing many of the heathen excesses and revelries and maintaining law and order and making it possible for us to prosecute religious work freely. Recently, large deposits of phosphate have been found on two of our coral islands, and they are being worked by an English firm, who employ over a thousand picked young men from the surrounding islands. This offers us a special opportunity to start a mission school and have the advantage of this company of young men. By reaching these with the gospel we will reach in turn a large number on the islands as they return to their homes. May we not hope that the churches will enable the Board to reach out for the saving of this people in Micronesia who are so providentially placed under their care?

ANNUAL SERMON.

Rev. GEORGE A. GATES, D.D.,
President of Pomona College, Claremont, Cal.

"The love of Christ constraineth us." — 2 Corinthians 5:14.

THIS language can mean either Christ's love for us or our love for Christ. It is, however, fairly certain that Paul's thought demands the larger meaning,—Christ's love for man. The occasion was this: Paul and Silas seemed to their hearers so much in earnest that they were thought to be unbalanced. In that age crazy people were supposed to be taken possession of by some evil spirit. So they said: "Paul, something has got you,"—that is the meaning of the verb used. Instead of contradicting them, Paul tactfully replied: "Yes, you are right. Something has got me. I'll tell you what it is. The love of Christ has set its grip on me."

Your preacher can find no fitter Scripture word for this service than that happy rejoinder of Paul's, "The love of Christ has laid hold on us."

We are gathered for a great occasion, memorial, glad, triumphant. Let, however, the first note be a call "so to think as to think soberly." We may not meet in the hilarity of children at play, but in the seriousness of mature children of God,—glad, indeed, that the achievement of the hundred years is so great, humbled that the work today is not greater. As we recall the first annual meeting—attendance of five; receipts, one thousand dollars—and compare that with this, the humility of honest gratitude may mark our spirit. This week will be rich in occasions of expressing sheer triumph, joy in great victories of noblest lives well spent, results able to bear the searching light of any test the universe may put. But this hour of such week is for worship, wherein pride or mere glorification—most of all, self-gratulation—would be irreverence and shame. The names of great dead who gave their lives to this work wholly are in our minds and hearts. Is the church today living worthily of such ancestry? Unless this meeting sends us back to our places humbled and consecrated, with a reverence of purpose deeper than the mere joy of modest results already won, even with a

sober consecration unto far greater service and wider victories and richer winnings for God in the coming years, then will our meeting fail of its best purpose.

If Christ be God's, the cause of missions is dishonored by argument in its defense. To attempt to defend missions is to grant need of defense. The cause lies properly, not in the realm of discussion, but of vision. The cause is an inspiration, a challenge of God to man. If the church is an organization of the highest known to man, the work of missions is the finest engagement of that institution. This is nothing new. It has been so from the first missionaries after Jesus until this day.

When Samuel J. Mills was in the agony of decision, he cried out, "Oh, that I never had been born!" He reached a choice, and after a hundred years we can answer why he was born better than was possible in his day. The facts of actual accomplishment, as the mind grasps the story of the century's work and seizes the picture of what is round this globe of earth, are a beautiful poem. The word poem is Greek for "something done"; if a work be really "done" it is done well, — and that is always a poem. Dull and ungrateful should we be not to feel the beauty of God's good gift of some success in this work.

The days we shall be together will run over in measure of the joy of those triumphs of grace, as little glimpses of the great vision of the whole will appear in speech and song. As our faith lays hold on this pioneer work of Christianity in its world-aspects, as we catch a little of the view of what shall yet grow from these plantings, there is no language for the glory of the hope of it all. Either this is so, or we shall do well to go back to our homes and sleep awhile longer, — some generations or centuries longer, — till we are ready for God's way of looking upon his Son's work on this earth.

This world may yet realize that ancient word, "I count nothing that is human foreign to me," and so foreign missions shall be no more. Like the successful physician, whose ambition is to make himself so useful in a case that he becomes useless, so the work of foreign missions will not have fulfilled itself till it shall have ceased to be.

But meantime we Americans may reverently recall that all we have of *Christian* civilization we owe to foreign missions. Our ancestors, amid the oak groves of the Druids or the fields of Brittany, were heathen. It is the highest time we were paying

this historic debt. This first century of American missions is the modest beginning on that payment. As the right teacher is always learning more from his pupils than they from him, so during this century foreign missions have given us some great tuition and brought within our field of Christian sight some glorious visions.

CONTRIBUTIONS TO MODERN LIFE.

A. The first of our chief considerations may well be: Some contributions made by foreign missions to life, thought, and outlook.

1. One of the most beautiful works of foreign missions is the subjective effect on the men and women who do the work and live their lives on the foreign field. Have we not all known apparently mediocre men grow into giants, not only of spiritual character, but of intellectual grasp and administrative efficiency? One just beginning writes, "I have already multiplied myself by four." Some men and women who would possibly have remained commonplace at home have reached eminence under the tutelage of the cogent emergencies of the foreign field. Heroes and heroines are they become. They had to be such or utterly fail out there. They see the vision of the coming kingdom; it breaks their hearts that we at home cannot see it with them.

2. Another contribution, perhaps the greatest of all, is the larger view that the hundred years have taught us of God and his relation to all men, of the whole philosophy of history, of the whole sweep of revelation, of the whole work of Christ's gospel to the human race. That view is larger today than was anywise possible to former generations.

We are near the spot where the work of this society began. What was it then? Four or five lads were setting out for a mostly unknown work, opposed by half their normal supporters, their philosophy of missions going little beyond converting a few heathen here and there. We can never adequately honor the memory of those men who, thus meagerly equipped and wretchedly sustained, did, with courage not less than divine, lay their lives on that homely altar. But if the world's conception of foreign missions has not grown in a hundred years, then are missions undivine; for what is of God is alive and grows.

As a matter of fact, there is no realm of Christian work which has undergone more growth, both in philosophy and method, in principle and in application, than this field of foreign missions. This larger thought — not of our church or any or all churches, but of the kingdom; not technical creeds, but faith and righteousness; not separation, but permeation — is not so new to the ablest missionaries as to some at home. This change of viewpoint is now old enough and common since twenty-five years. But it has won its place finally. It is well not to forget something of its cost. The leaders of the world's thought in this field ought to be, and have been and are, our strongest missionaries. If the time ever was, it is long gone, for praising or patronizing these men. They are our instructors.

For example, one of these, none other than the president of our theological seminary in India, writes recently: "I am a great believer in the kingdom as distinct from the church. I teach that our efforts today should be to advance not our isms, but the kingdom of God; that the kingdom is coming more markedly in India today outside than inside the church; that every reform *in* Hinduism, every prayer and noble ambition among non-Christians, is a part of the kingdom of God; that the kingdom is Christ's, and that he is the sole animator of the principles of this kingdom wherever they may be found." This also from one of our strongest men, thirty years in Japan: "I am an ardent lover of the Japanese, an admirer of their past, a firm believer in their future. They have taught, and can teach, the West some things. But they need Christianity, not so much to destroy as to fulfill the best that is in their old inheritance." That missionary statesman and philosopher of India, recently among us, has put out a book with the larger view on every page.

Such views as these we understand to be held in our time by our strongest missionary leaders in India, China, Turkey, everywhere. Their judgment is well known from their abundant testimony, with which most of us are assumably familiar. "The planting of the kingdom" is the great modern word. That is exactly what Jesus and the apostles taught and did. It is a larger, fairer, truer vision than the best of those of former times. The spirit of it has been in mission work from the beginning; all honor to those who wrought nobly with equally high motive and consecration, but with the lesser vision. "Their works do follow them."

Such a conception harmonizes missions with all revelation and providence. It makes missions more organic in race development. It gives firmer ground for patience and constructive hope and courage. This larger view reaches beyond the distinctively religious realm. It includes the whole range of civilization and life. "The thoughts of men are widened." To this inspiring gain of the larger world-thought, contributions distinct, large, and many have been made by the work of missions and the missionaries.

NEW WORLD-VISIONS.

3. In addition to these tuitions, the work of foreign missions has opened to the thoughtful two world-visions that easily change into a cherished hope.

(a) One is a *world-church*. Our Protestantism is only four hundred years old. Suppose in the course of the patient centuries Protestantism, with its youthful strength, the zeal of its intellectual grasp and breadth and freedom, in the united power of all its various-named bodies, should, in some divine fire, melt its trivial differences into a common consecration unto world salvation. Who would dare attempt to foretell what might be? Again the missionaries are leading the way. In North China four Protestant organizations — the London Missionary Society, the Methodists, the Presbyterians, and the American Board — have, for the most part, organically united in a college and medical school and theological seminary. In South China there is a similar union of different denominations in higher educational work. In India there is a general missionary society which unites all Protestant Christian bodies in normal training. In Japan, of course, similar movements in church union have gone farthest of anywhere. Almost universally, on the foreign field, some degree of church union has long been a practical necessity. This is a rapidly growing way. Face to face with chasms of need, our home differences become trivialities. They are luxuries the missionaries cannot afford.

Suppose, then, that other great branch of the Christian Church, the Roman Catholic, could bring to this reunion its best, — the magnificent devotion of its finest members, as those devotions have shown themselves for centuries throughout the world, a church whose ancient saints are in our calendars, — a *church of God* might thus be, of spiritual insight and freedom, coupled with

a deep, deep consecration of body and spirit, a church fit to do better the will of God. Such a union might easily absorb all minor branches of Christendom. Why not? Nothing is impossible with God, and God has time.

Christianity is even yet young upon the earth. It is doubtful if we are ready for that thing we call "missions," as it lies in the womb of time, coming to birth by and by. When the church is once gripped by the love of Christ, and so becomes a "church of a living God," there will be nothing less than "a new birth" of missions.

(b) The vision widens. This world never saw such visions as children in the streets may see today. The great East, which we have called heathen and only pitied, almost as we have pitied the savages of Africa or the South Seas, may come with its gifts, — the subtle intellect of India at its best, the patient strength of China in its abundance, the grace and sheer ability of Japan. These gifts, as once before "from the East," may be laid at the feet of Jesus.

The vision widens again — into a *world-humanity*. If a universal church can become, the nations will not tarry far or long behind. As individual men have learned to live and work together with mutual helpfulness and kindness, settling their occasional differences, not by fist or club or gun, but by argument and appeal and judgment and reverend court, so the nations and peoples may one day learn the dreadful folly and waste and wickedness of war, the horriddest anachronism the sun beholds. They, too, may settle their occasional differences in the manner of the children of God. There is no *reason* why the twentieth century should not be the honorable graveyard of human war, — if only "the love of Christ" can "constrain" mankind.

In the light of God's face it is not too good to be true. Our Bible is full of just such visions, only we do not dare believe them. This hour of this meeting is set apart for visions. Failure of vision is loss of the hour. Face to face with the world-work of this American Board, remembering its humble beginnings, seeing "how far that little candle has cast its beams," may we not dare to believe — and act as if we believed it — that "the love of Christ" shall "take possession" of the world?

One church, however many families; one humanity, however many peoples, sounds like a beginning of the kingdom of God upon the earth. Is not the vision a "sure hope"?

THINGS THAT PUT US TO SHAME.

*B.** We pass to a second general consideration, a word of humiliation and rebuke.

The spirit of this meeting is: *Courage, forward!* But let it be that deep courage, not afraid to face all the facts, not deceived by the glare of a temporary success; not afraid to recognize the danger of reaction, that may take the insidious shape of wicked contentment in any past, far or near. With all that ministers to our cheer this day, let us know that the coming days and years will demand of us utter seriousness, a devotion of spirit and consecration to work, such as we have not yet known, if God's will is to be done in us and through us in this work. Dare we forget these latter years of emptiness of missionary treasures? It is God's blessing of success that the work pushes us and pleads for help with strong crying that ought to break harder hearts than even ours. The sorry fact is that there are hundreds of our churches and thousands of our people that know little and care less for the world of foreign missions. The doing of any work that is worth while costs in effort and sacrifice. Nevertheless these Herculean labors necessary to gather money are not our glory, but our shame.

Are we conscious of our dishonor that the missionary forces are bidden year by year to cease to advance; bidden to do less than stand still, even to retrench and retreat and give up well-begun enterprises, cut off prospering outstations, sacrificing the work of years? Were it not inexpressibly sad, it would be no less than fearfully ridiculous. For a hundred years prayers for the success on mission fields have been made in countless numbers. Now must the prayer be: "Lord, please, not so much success. We didn't really mean it. We are poor and cannot pay the bills. Rebuke the zeal of those dreadfully successful missionaries lest we be forced to give until we starve," — that, too, in days of material prosperity never before known in this nation; in days when in ten years Congregationalists of America have increased their wealth by two hundred and forty million dollars, at the same time cutting off ten per cent of their church contributions.

What does it mean, *this* anomaly, discrepancy, this maladjustment between prayer and act, between opportunity and achievement, between *the* open door and the failure to enter in, this sending out an army and withholding its supplies, this breach of

contract with those at the front, this failure to honor victories as they deserve honor in the forward movement to greater victories? What does it mean? Why not tell the truth? A sermon should dare to tell it; should not dare not to tell it.

Well, then, here it is in all its stark honesty: We American Christians do not believe in Christian missions. That is, we do not believe in Christ. That is, we would patronize God instead of worshiping him and serving him as children of the kingdom, who believe in the kingdom and in the redemption of this world. We believe in automobiles a hundred times more than we believe in missions.

If Jesus should appear in one of our churches, some member of that church would patronize him by offering (that is the word) to take him for a spin Sunday afternoon in his new fifty-horse-power machine, a man who had perhaps put one ringing dollar on the plate for foreign missions. The machine is well enough in its place. It is only here a typical illustrative answer to the question whether we believe in missions. Christianity is missions; we make it one of our conveniences. The cross is a dainty ornament at vest or throat; if it could once more, as it was, be a word unfit to be spoken in polite society, it might again have power, — power to save us from our poor pretenses of faith.

The great Christian world needs rebuke, not wheedling; needs to feel shame to look Jesus in the face while his work stands calling to ears that will not hear. The pity of it? Not a bit of it. The dishonor of it! Let us not creep behind pretense of weakness; let us confess our sin. Well has it been said: "The greatest peril of Christianity is not in criticism, whether it be Biblical or theological, but in the failure of the professed followers of Jesus to live the life of love and unselfish devotion which he taught and illustrated."

Our other rebuke from modern missions as compared with former times is this: The adding years have heaped up the business obligation. That is, those missionary men and women have gone out at the appeal of our churches into this life-work. They have permanently forsaken all, making their greatest gift,—their lives. To the support of their work our churches are pledged by the most solemn obligations organized society knows. Just suppose that it is not so. Then all gifts may cease, the missionary rooms at home close, all missionary enterprises be called off, the missionaries come home.

What a nightmare! What a horror of impossibility! Well, it would seem to be, either — or. If it be the Lord's business, it ought to be pushed or dropped, not dawdled with. "Lord bless our feeble efforts" is a poor prayer for self-respecting folk to put up. The old-time Biblical answer to that cowardly and shameful attitude might be — nay is: "Son of man, stand up on your feet and I will speak to you."

Different days must come, for God is not sleeping, nor has he given up his Son's gospel to failure. When those other days do come into our superficially Christian civilization, they will come with the whelming of a mighty passion. Passion — that is the word, that is the word of this hour, by which may the hour be remembered.

THE PASSION OF THE CROSS.

C. Our third and last consideration is: *The passion of the cross.*

It is not without significance that that great word "passion" has a double meaning. Its ordinary use among Christians is to refer to the passive suffering of Jesus on the cross. That has touched the heart of mankind. The pathos of Calvary has redemptive power so long as human history shall be. That proof of God's love, even for those who have scorned and hated him, this human race can never forget. It lies at the very heart of the Christian preacher's gospel.

But passion has another meaning, — suffering still, but suffering because of the drive from within of a mighty desire. It is that meaning which has more and more to realize itself in Christian thought. The fact is, the ongoing of the universe is by impulse from within more than by compulsion from without. In human life all sorts of passions, in all grades of love and hate, drive the affairs of men at a stiff pace. But there is one passion to the indulgence of which one may give himself up with absolute abandon of surrender and all will be of safety unto salvation, — the passion to minister to any need. That was God's love revealed on the cross. Would we know how much God loves men? Ask Calvary. That is the passion we are bidden to share and show to all men. The real passion of Christ is what moved his whole life, including his death, namely, the passion to help and save. It is not only to provide a way of salvation if men will enter upon it. It is to go out with the passion of an infinite wish and will to set men into that way. It is the passion to spring to rescue when the

cry of "Help!" is heard. We humans know something of the leap of the heart and body in response to that ringing call; what must be the passion of one like Jesus, over against the world's cry of need, and the call of the far deeper unuttered or even unfelt need! That passion was back of Paul's word: "The love of Christ has gripped me," "till it is no longer I, but Christ in me."

It is that phase of the passion of the cross that is the actual cause of our assembling at this place this day. The young men whom we remember were on fire with that same divine passion to help and to save. It is the passion for souls, only amplified into something more nearly approaching the divine ideal for all human life. For the "kingdom of God" in Bible usage is not heaven nor in heaven. "The tabernacle of God is with men." The kingdom of God is here on this prosaic earth. God is here or nowhere. Our work is to bring about the kingdom of God here in human life and human organizations.

When we can once see it, the right soul is set on fire with the passion of it. Do we think we shall go on playing at missions — giving our dimes or quarters, or the mere overflows of our possessions, whether we be rich or poor; or giving the little remainders of our thought and interest and plannings and purposes — when once the passion of Jesus gets its grip on God's people? It is hard to believe that we shall reach our second hundred years' end without having come to some fuller exemplification of what the passion of Jesus may do in the hearts of those who now languidly bear his name. Would that there might go out from this meeting some beginning of that passion. It would most mightily change the spirit of our churches in all their life.

"I gave, I gave my life for thee;
What hast thou given for Me?"

Do we imagine that there is no more call for great feelings and great deeds? Are the heroic days all gone? Is there for us and our children only smiling contentment at best mildly recognizant of great deeds of other years? Have we nothing on which to pour out the wealth of our best enthusiasms, but patronizingly admiring the great souls of the past, their great passions and great sacrifices and great patiences and great works, as we read them in story and verse? Ask Livingstone — dying on his knees by his cot in the heart of darkest Africa, after thirty years of his own life given, commending that continent to God and us — if there is no more call of God to man. Ask Mackay, the Church of England

martyr, missionary of Uganda, glad to live for and be counted worthy to die for the far worse than brute savages of Africa. Ask young Thurston, coming home to die, but falling asleep in my California home before he could reach his own in Massachusetts, glad to have begun to give his life for China. And Pitkin, dying under Boxer weapons for the Chinese in the spirit in which Jesus died for all men, consecrating with his last words his baby boy to work to save those who were murdering him. Shall we forget that pathetic word of the son of Abner Kingman, name long and still honored in the history of this Board, this son himself having given up the health of a strong man in that North China field? This was his word of wonder, as he referred to Pitkin and the rest:

“Tell me honestly, could they or we have believed that five years later the Church of Christ at home would not have advanced one step, but would even be letting slip the very precious fruits of their brief work, and pleading poverty as a reason for leaving half deserted the fields that had been their home? Could they have dreamed that their devoted sacrifice would stand out so strangely against the background of cool indifference? Yet this has come to pass. It is for us to end the reproach and pity of it, and to follow them and our Lord in a spirit of like devotion to the people they loved.

“These broken bodies of our friends lie to-day under the gray walls of Pao Ting-fu, and in far-off Shansi. . . . We cast them there. . . . We cannot fail to follow them in a like devotion, except at a sacrifice of honor.”

That rebuke may meet its answer some great day, when the love of Christ shall lay grip on the souls of the church people of our land.

That Christlike passion of Pitkin's for China may yet do its legitimate work. I have the memory of two days at his college, down by New Haven bay. One is of the great football game of the year, with its forty thousand spectators, its passion of nervous energy of all the throng — for what? A mere game of not a fig's consequence as to which should win. The other memory is of the next day, a quiet Sunday afternoon, walking down the stairway of the Christian Association building at Yale, coming suddenly face to face with the fine portrait of Horace Pitkin, with its inscription of eloquent simplicity. The portrait with its story, the look straight from its eyes into the eyes of every man of Yale who walks down those stairs, the lips almost speaking the call of that inscription — this may, some divine day, rouse in Yale men and

the college men of America a passion, not for a game of passing interest, but for a life's work and life's gift to the greatest cause in all the world,—Christian missions.

Why not? Are we so faithless as to deem it impossible? God forbid it. Men like these must not fail in their vision of the future, namely, that other men will carry on their work. In a right universe there can be at last no such outcome of despair. Our faith rejects any such finality. That would be to believe in death and not in life. And not only these men, but hundreds and thousands just as devoted who have lived whole long lifetimes of the noblest work man may know, men and women of whose fellowship we at home are little worthy. God may yet find some way to call us out of our faithlessness in spirit and in action.

But we know another phrase: "The triumph of the cross." The movements of God in history are like the slow uplift of the mountains and continents out of the sea, a fraction of an inch in a century. Though our patience be sorely taxed, our faith knows no ultimate discouragement. The triumph of the cross,—that is our faith. But the triumph of the cross has always been and will always be by the way of the passion of the cross. "Jesus . . . humbled himself . . . to the death on the cross. Wherefore God hath highly exalted him." Not by the cross emblazoned on banners of crusading armies of devastation, but by the spirit of the cross in the lives of those who bear his name; the spirit of the cross in the conduct toward other peoples of those nations that call themselves Christian.

Is this vision vanity — this dream that a church shall yet be upon the earth that shall know the passion of the cross? Shall Jesus never see of the "travail of his soul" and begin to "be satisfied"? Is Gethsemane clean forgot? Amidst the din and show and pride and anxieties of our human life God give a baptism of the Spirit and of fire of the passion of the cross! Under the inspiration of such vision this American Board began its life. Under some measure of that same inspiration its members, home and abroad, live and work still. Under the holier inspiration of the good success of a hundred years of blessing, with the broader and truer conception of the great work, we go forward to a new century of endeavor. The call is never, "Back to Christ," but always, "Forward with Christ." May this new century of missions in all churches know a sharing of the passion of the cross, that the future may heed the rebukes of the past, redeem its pledges, and fulfill its promise.

SERVICES OF THE SECOND DAY,

Wednesday, October 10, 1906,

AT WILLIAMSTOWN
AND NORTH ADAMS.

"The first personal consecrations to the work of effecting missions among foreign heathen nations were here."

RUFUS ANDERSON.

“The new age stands as yet
Half built against the sky,
Open to every threat
Of storms that clamour by;
Scaffolding veils the walls,
And dim dust floats and falls,
As, moving to and fro, their tasks the masons ply.”

— WILLIAM WATSON.

HAYSTACK CENTENNIAL DAY.

WHEN the guests arose early to attend the outdoor sunrise prayer meeting in Williamstown at 6.30 A.M., a cold, steady down-pour of rain greeted them, but they made their way to the spot, and as they drew near to it heard the chimes of the Memorial Chapel ringing out the air of "When morning gilds the skies," "Awake my soul and with the sun," and other morning and missionary hymns. After gathering at the monument, they were led into Jesup Hall, filling it to its full capacity of five hundred. A considerable number arrived later at the Haystack Monument, to engage in prayer while the rain fell about them. Some of these had left their sleeping-cars in the early morning at Williamstown and gone directly to the spot. Others came in constant succession through the hours of the rainy morning until the clouds broke towards noon. All through the afternoon they kept coming, so that from sunrise to sunset that site was the place of almost uninterrupted prayer on this centennial day.

The meeting in Jesup Hall was led by Rev. S. M. Zwemer, D.D., of Arabia. His brief address dwelt upon the "Royalty of Christ Calling for the Loyalty of His Disciples." For a half hour after he spoke, petitions were offered directed especially towards the raising up of more missionaries. After the benediction by Rev. James L. Barton, the congregation withdrew, singing as they passed out, "Onward, Christian Soldiers."

When the breakfast hour was over, delegates to the Connecticut Valley Student Missionary Conference assembled at Jesup Hall. All of the following institutions were represented: Dartmouth College, Northfield Seminary, Mt. Hermon School, Williams College, Amherst College, Mt. Holyoke Seminary, Smith College, Springfield Training School, Hartford Theological Seminary, Trinity College, Berkeley Divinity School, Wesleyan University, Yale University. This meeting was presided over by George C. Hood, a student volunteer of Amherst College, and the address was by Dr. T. H. P. Sailer, the Educational Secretary of the Presbyterian Board of Foreign Missions.

MISSION STUDY CLASS METHODS.

A SUMMARY OF THE ADDRESS BY T. H. P. SAILER, PH.D.,
*Educational Secretary of the Presbyterian Board of Foreign
Missions.*

THOSE of us who are interested in pushing mission study in colleges know that we have to work in the face of many difficulties. We have insufficient time and numerous distractions. Our work is so important that we cannot afford to employ any but the most effective methods, and so we turn to pedagogy for advice.

The very metaphors we employ in thinking of the teaching process are important. We speak of filling the class with information, of hammering facts in, as if we were dealing with passive and unresisting material instead of with minds that could understand nothing unless they were active. The metaphors of digestion and development are better, but even these may sometimes mislead.

There are four things necessary for successful teaching.

(1) *A definite aim.* We must know what we are trying to do. We must think in terms of the objects we wish to obtain and not merely of the subjects we wish to treat. Our ultimate object is the development of missionary character. It is hard to give a satisfactory definition of character, but there are at least three essentials we must include: First, a sense of relative values, or insight; second, active devotion to ideals; third, efficiency. Well-developed missionary character ranks missionary ideals highest, is actively devoted to them, and is effective in realizing them.

(2) The second essential for good teaching is *adaptation*. This means the selection and arrangement of such material as shall best enable the class to develop missionary character. The material must be arranged around a few vital issues. With the little time we can give to mission study, I believe that it is a mistake to treat the secular features of the country, such as geography and history, apart from their direct relation to missions. The material should be well correlated, selected on account of its numerous interrelationships. We remember two things more easily than either one separately. Facts should be massed around

a few large ideas and then arranged in the most effective order. There must be plenty of concrete illustrations, so that the generalizations of the class will be a result of real induction. The material must also be stimulating, and should, therefore, be formulated as a series of problems that shall challenge activity.

(3) The third essential is *self-expression* on the part of the class. Repeating facts from memory is not *self-expression*. We must call for opinions and seek to stir imagination and feeling. When we ask the class to close their books, we are advertising a memory test. The true teacher is willing to have the books remain open, because he is concerned not so much with what the text-book says as with what the class think about what the text-book says. Activity is a condition of growth; so we must exercise the higher faculties that we wish to cultivate.

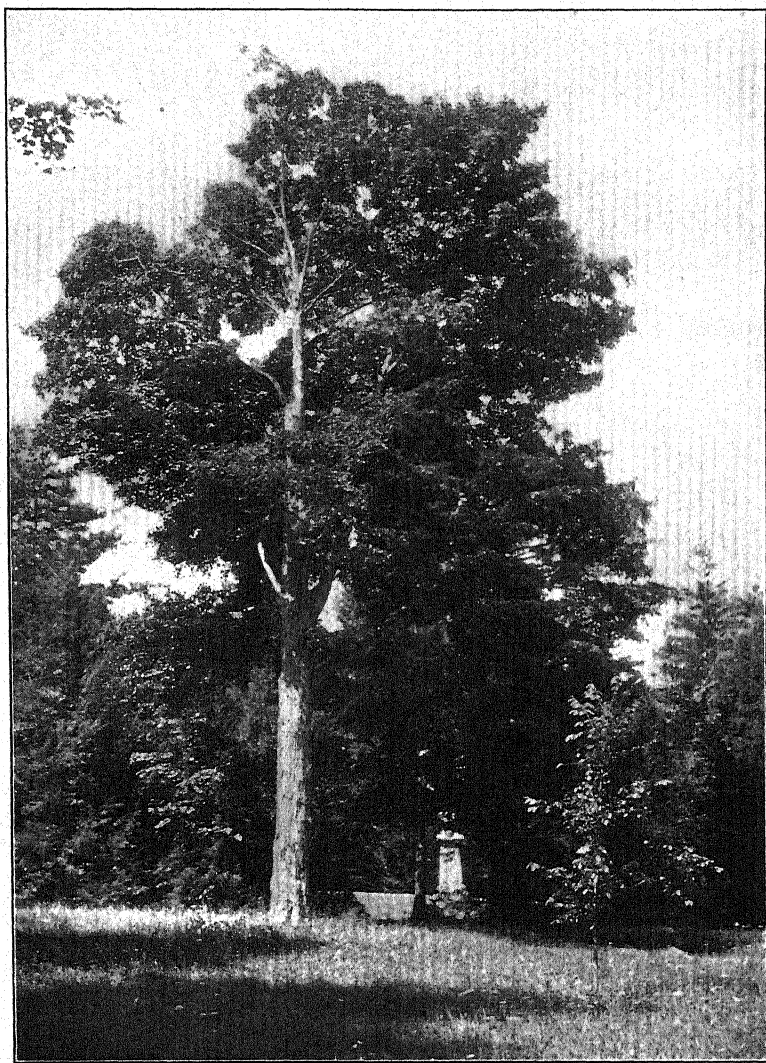
(4) Finally, we must prolong and guide the activity of the class till it results in definite *mastery*. We can fix ideas and habits in three ways. (a) By repetition. Let us repeat and fix thoughts and feelings, however, and not mere cold facts. (b) By correlation. We can impress most things best upon our minds by studying their relations with other things. We should correlate facts and ideas not only with one another, but ideas with feelings and actions. When we secure some outlet in action we are correlating knowledge and will. The best way to fix some ideas is to apply them practically. (c) By intervals of rest. We often see things more clearly after we have slept upon them. The mind returns to a subject after an interval with new insight.

These four essentials, aim, adaptation, self-expression, and mastery, condition each other, and all should be kept in mind from the first.

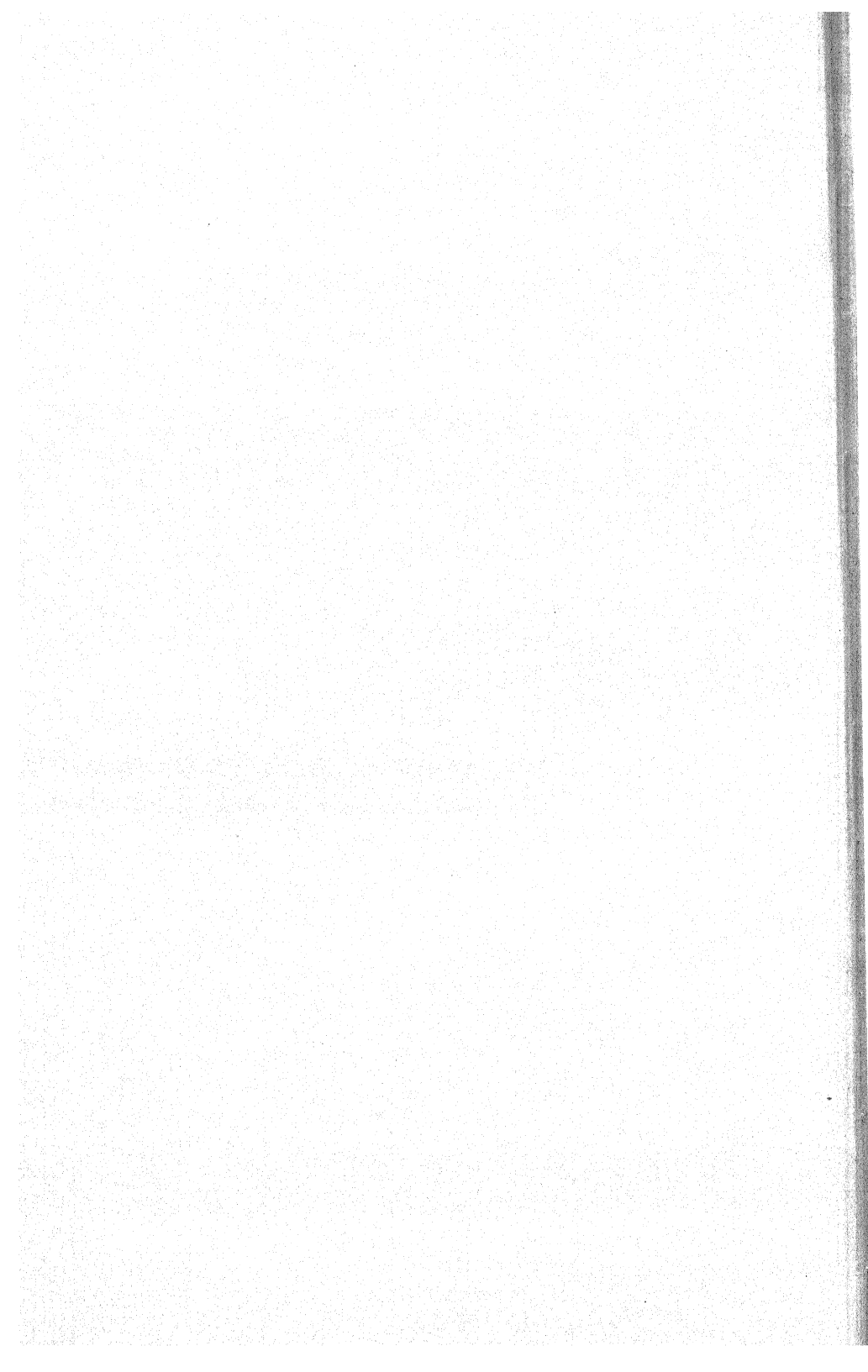
MORNING SESSIONS.

At half past nine the chiming of the bells announced two services which were begun at the same hour. One was a commemorative academic service under the auspices of Williams College. The other was conducted by Student Volunteers.

The first of these was the most prominent feature of the Haystack Centennial Day. It expressed the welcome given to members and guests of the Board by Williams College. The building, Thompson Memorial Chapel; the occasion, reminding all of the century of progress in foreign missions; the speakers, representing New England colleges and the Baptist denomination, together with the throng, numbering nearly one thousand, of ardent supporters of foreign missions who were present, — all contributed to make it a memorable service. One pastor, Rev. H. E. Peabody, of Hartford, reporting upon it to his people, spoke as follows: "That church, with its noble Gothic tower, cathedral-like in all its outlines, is a very dream of beauty. If you love beauty in architecture it will repay you to go a hundred miles out of your way to spend a half day to see that chapel. More than a thousand people thronged its nave and transept at this service. A great choir of college men preceded the procession of gowned and hooded dignitaries into the chancel. When the choir sang, with exquisite beauty, in Latin, Mozart's 'Gloria in Excelsis,' and three college presidents discoursed on the sanity, the heroism, and the world-meaning of that old haystack prayer meeting, I could but ask myself what Mills would have thought, or what he did think as he looked down from heaven and saw his faith and his ideals come to their own in that solemn and beautiful service. Yet higher than all in religious emotion and power in that service was Watts' great hymn, 'O God, our help in ages past,' sung by the whole congregation, and the brief closing prayer of Washington Gladden, a prayer which took hold almost visibly on the throne of God."



EDGE OF THE GROVE, WITH A GLIMPSE OF THE HAYSTACK MONUMENT.



ADDRESS OF WELCOME.

Rev. HENRY HOPKINS, D.D., *President of Williams College.*

Mr. President, members of the great historic corporation of the American Board of Commissioners for Foreign Missions, honored representatives of other great missionary organizations, distinguished representatives of widely scattered institutions of learning, who, having responded to our invitation, are here present, young men and women eagerly looking forward to missionary service, beloved missionaries returned for a time from distant fields, converts to Christ in far-off lands, brethren and friends, one and all: It is my high privilege to greet you in the fellowship and service of our common Lord, in whose love and service we are all one. In behalf of the college whose trustees are here met, and of the town, where many of you are guests, I rejoice to bid you welcome.

Believe, I beg you, that this word "welcome" is spoken in no merely formal and conventional sense, but with its full, broad, deep, warm, Christian meaning.

You are putting us under heavy obligations in many ways by your presence. One I mention. This distinguished gathering, so sane, so high in intelligence, and so full of moral earnestness, is an impressive testimony to the character and value of the great undertaking in whose interests you are met. Such a meeting invests the cause with dignity and importance in the eyes of onlookers. It should bring pause to the flippant critic to see you, such as you are, and to know that you pay the homage of your understandings and the highest devotion of your lives to this work of evangelizing and Christianizing the unevangelized and unchristianized in other lands than your own. There is what I might call a violent presupposition that you know what you are doing and that it is worth doing.

Two distinct and contrasted conditions in college life are necessary if we are to secure the best results. One is aloofness from the rush and turmoil, the excitement and strife of the world outside; opportunity for undisturbed communion with the great spirits of the past, with the great literatures of the great races, the best thoughts and highest achievements of the best men of all times; full, unhindered opportunity for the clear comprehension

of the outlines, at least, of God's new and glorious revelation in the advancing science of our own time; opportunity without distraction for these things. In every college there should be an invitation, in one's surroundings, to go apart for that quiet and solitude of the spirit in which ardent youths are wont to ponder the mighty questions of duty and destiny. The student who has not such opportunity is defrauded of a sacred right.

In the ordering of our colleges we are largely neglectful and derelict here. The stir, the endless hurry, and the sophistication of multitudinous occupations and pursuits often makes high thinking, if not impossible, exceedingly improbable.

There is a contrasted condition also essential in college life; that is, a comprehensive knowledge of and vital connection with the most notable movements of one's own times. This is entirely consonant with the other condition. The men of the haystack found it so. With a mail but once a week, aloofness they had, enough of it, and freedom from distractions; nevertheless they knew the world in which they lived. They were planning, not only for the redemption of Asia, but for the Christianizing of the new territories in the West. You know that it was in view of this that Mills exclaimed: "Would that we might break out upon them like the Irish rebellion, thirty thousand strong." He was himself the first Protestant missionary to preach beyond the Mississippi. They pondered deeply the Negro problem, already beginning to loom large, and Mills, after visiting New Orleans, and the south, went to Africa to found an American Negro colony there. The father of Dr. Edward Everett Hale graduated here in 1804. At our commencement in 1904 Dr. Hale read to us extracts from his father's graduating oration, which was a comprehensive survey of progress for fifty years to prove that the world was growing better. At the time of the Louisiana Purchase, three years before the haystack meeting, they debated over it here in the Philotechnian Society. They decided, fifteen to one, that it was unconstitutional and inexpedient,—but the point is that those young men were deeply interested in national affairs.

Brethren and Friends: We earnestly desire that the spirit of missions be kept vigorous on this ground and in all our colleges because it will help us in both of the directions I have mentioned. It will tend to a separation from trifling, to a noble seriousness. No one can consider the facts and problems of missions without

being driven back into the solitude of his soul to ponder the meaning of this gospel message for all men. He will be brought face to face with the question of his personal relation to this growing kingdom and to its king; and then, on the other hand, interest in missions must broaden the mind and widen the sympathies, for the work is so vast in extent, so complex in its relations, and so enlightened in its method, that to know what is going on in the mission fields of the world is in itself a liberal education.

Again, I know of nothing so likely to rebuke and to remedy secularism and materialism as the earnest attempt to enlighten and lift up, to help and to save men, — and that is precisely the meaning of missions. Young men in our colleges need impulse and motive more than they need information; they need the spirit of moral adventure more than learning. Here is a vast and beneficent undertaking, worthy of the highest exercise of the loftiest powers, inviting them. For the sake of the colleges, we must not let the spirit of missions die out of our colleges.

From Palestine, once upon a time, there flowed forth streams for the healing of the nations; but today that land is desolate. One hundred years ago a fountain burst forth here among the hills, a strong fountain of living water. May we be saved from the fate of Palestine which has become a place of pilgrimage, interesting and sacred only for the sake of that which happened long ago!

Faith in God laughs at impossibilities. It was so at the Red Sea, on the *Mayflower*, at the haystack. "We can if we will." But I confess that what chiefly compels my homage for those men of 1806 is that when they came to organize to carry out their great intention, they formed a society to meet "in their own persons" the exile, the toil, the danger, — no proxies. When in 1861-65 it became necessary to march and fight and die that free government under the sun might live and not die, the young men of that generation met the crisis "in their own persons." They stood upon the fields where garments were rolled in blood and the earth covered its slain, in their own persons, and so they saved the life of the republic. God grant that in the service of God and of humanity to which the Holy Spirit and divine providence are always calling, this spirit of extreme devotion may never perish from our American colleges. High scholarship is fine, is altogether worthy, but self-sacrifice in love is Christlike, is sublime.

RESPONSE TO THE ADDRESS OF WELCOME.

EL B. CAPEN, LL.D., *President of the American Board.*

Hopkins: In behalf of the American Board I wish you and your associates upon the committee of arrangement your invitation to hold two of our sessions here, and labor and service in preparation for our coming.

women at the front, as well as the members of our home, have been praying for months that God's blessing upon this annual meeting. And native Christians their prayers to ours. Offered in many tongues, they been understood by the Master. We can believe also is an unseen cloud of witnesses here, interested in the of this hour. The thoughts of the Christian world are are today.

certainly worthy of mention that one of the chief features of the Board almost from the beginning has been the it has laid upon Christian education. Congregational always stood for an educated ministry. We have been the front some of the best scholars from our colleges. established among our missions a complete system of from the primary grades to the full college and theological, and we have now twenty-eight colleges and seminaries. One of the largest Congregational colleges in is Euphrates College, with over one thousand students in different departments.

is College honors itself when she gives honor to the men Haystack. You have a proud history, and your sons are earth; they have become leaders in religion, in philanthropy, in the scientific and the commercial world. In the Civil War bore a brave and honorable part. General Garfield and General Armstrong were yours to train for their wonderful work of education. But the grandest thing in the history of Williams, which will be her chief glory in all the future, is the fact that this is the birthplace of American foreign missions. It was a new era in the history of the world, and God wrought here to begin the starting point of a new era.

also the beginning of a new day and a new spiritual life began itself. It is a part of your history that the religious

interest here was at a very low ebb when Rev. Dr. E. D. Griffin came to be your president in 1821. His coming marked the beginning of better things in the college life. But Dr. Griffin declared that he owed his own missionary interest and enthusiasm largely to young Mills, who was at one time a student in his home. It is one of the numerous illustrations in history of the consecration and fire and enthusiasm of youth arousing those who are older to action. And your own honored father, Mark Hopkins, left the record that Dr. Griffin's interest in the college and his willingness to become its president arose largely from a former acquaintance with Samuel J. Mills and his knowledge of the college as the birthplace of American foreign missions.

It is, therefore, most fitting on this one hundredth anniversary of the Haystack Prayer-Meeting that the American Board should accept your hospitality and hold a part of its sessions here at Williamstown. And it is equally fitting that one who is the president of Williams College and vice-president of this Board, and also the son of one of its greatest presidents, should preside upon this occasion. With great pleasure, therefore, I commit the care of this meeting to you.

THE NEW PREMISES AND THE OLD CONCLUSIONS.

REV. WILLIAM DEWITT HYDE, D.D., *President of Bowdoin College.*

In a passage of Scripture, the plenary inspiration of which no skeptic ever dared to doubt, St. Paul declares that our intellectual premises are ever failing, ceasing, vanishing away, and that our spiritual conclusions in the form of faith, hope, love, alone endure. Every premise on which missions rested a century ago has changed. Yet the faith of Mills that "we can do it if we will"; the hope of Carey that "expects great things of God"; the love of Mrs. Judson, who sent her children from the ends of the earth back to the homeland with the words, "All this I do for the sake of my Lord," — their faith and hope and love, after the lapse of the century, shine undimmed and undiminished, and are the standards by which we test Christian manhood and womanhood today.

THE OLD AND THE NEW.

Let us first contrast the changed premises. Our pictures must be brief and roughly drawn. A hundred years ago God was a judge; the Bible a statute book; earth a courtroom; man a prisoner at the bar; Christ our advocate; the cross of Christ the price of our release; death the end of the trial; and eternity the duration of the sentence.

These premises were sharply visualized. Eternity was pictured thus. Imagine a ball of granite large as the earth. A fly walks over it once in a thousand years. When this solitary fly, walking over this ball of granite large as the earth once in a thousand years, by the attrition of its feet shall have worn that vast mass away, then the torments of the wicked will have just begun. The pictorial imagery in time became identified with the premises; so that in the middle of the century an orthodox divine barely escaped trial as a heretic because he ventured to substitute for the traditional symbol of punishment, fire, a combination of two diseases: one rheumatic fever, which hurts you every move you make, and the other St. Vitus's dance, which keeps you moving all the time.

The conclusion from these premises was obvious and inexorable. Reverence for God, obedience to his Word, gratitude to Christ,

sympathy for men, all combined to drive the man who held these premises to the ends of the earth to proclaim man's lost condition and impending doom; and to herald the tidings of Christ's offered way of escape. It is the glory of the men of a century ago that they drew this conclusion logically; responded promptly to its call; impressed it on the conscience of the Church, and wrote it into the history of the world.

Our premises today are very different; yet we must beware of complacency or pride in consequence. If they are wiser and broader, it is not because we are better or bigger men than they; it is simply because God has been at work a century longer on our intellectual environment than he had on theirs. What, then, are our premises? and what missionary conclusion do we draw therefrom?

God is our Father-Friend; man, his pupil-child; earth, a home-school; the Bible, a series of letter-lessons; sin, the unfilial, unbrotherly attitude; Christ, our Brother-Teacher; the cross of Christ is the price he paid, and we must pay for living the filial and brotherly life in a world of selfishness and hate; hell is self-exclusion from our rightful place in the Father's heart and home; heaven is the joy of fellowship with Christ and all true Christians in the service of God and our fellow-men, here and everywhere, now and evermore.

What conclusion respecting missions follows from these premises of faith in our Father-God, and love of our Brother-Christ? Logically and inevitably this: We give the best we have to those in all the world who need it most. This general conclusion has three specific applications. It requires a missionary organization to bind supply and need together; a policy on the foreign field which shall meet actual and concrete rather than abstract and general needs; and an attitude at home which shall raise and sustain supply.

The organization is ready to our hand. We are not compelled, like the men of the haystack, to wring the requisite organization from an incredulous and reluctant church. In the able and representative American Board, with its sagacious and devoted Prudential Committee, its resolute and resourceful officers, we American Congregationalists have a missionary organization which is a model of efficiency. * One thing only is left for us to do, — to support it with the contribution of our means and the loyalty of our hearts.

AN EFFICIENT INSTRUMENT.

The true foreign policy has already been developed by the spirit of Christ in the hearts of the missionaries. To impart the new life of love that is hid with Christ in God is now, as it always was and always will be, the best gift the missionary brings. This he will offer at all times and in all ways, by preaching and teaching, by precept and example, by invitation and exhortation. Yet side by side with this proclamation of the gospel in its verbal symbols — as the preparation for it, as the expression of it, as the outcome from it — will go the minor ministries to mind, body, and estate, to home and industry and morals. These special ministries will differ in different lands and races, but will agree in the common principle, — we give the best we have to those in all the world who need it most.

How splendidly this policy is being worked we read in the reports from every mission field. Temperance displaces strong drink and opium; industry supplants idleness and gambling; decency banishes the Nautch and the dancing girls; sanity supersedes mutilation and self-torture; smiling faces expel pessimism, and cheerful hearts avert suicide; modest self-respect succeeds barbaric pride; the dignity of womanhood and the sacredness of sex abolish the zenana and the harem; the mutual love of one man and one woman does away with child-marriage, enforced widowhood, polygamy, concubinage, adultery, divorce, and promiscuity; compassion stops the slave trade and emancipates the slave; humanity forbids cannibalism, inhuman sports, cruel ordeals, and the torture of criminals and witnesses; charity relieves the poor, feeds the famishing, founds leper colonies and villages of hope, supports asylums for the orphan, the deaf, the blind, and the dependent, establishes dispensaries, infirmaries, and hospitals; medical science grapples with disease; education lays the foundations of a higher individual character and a better social order; justice condemns trickery in trade, bribery in government, and extortion in taxation; reason reverses the tyranny of custom; democracy throws off the frightful incubus of caste; and the spiritual worship of the God of light and love dispels the darkness of idolatry and superstition.

All these things are accomplished facts and present forces, which we have simply to accept from the hands of our faithful and devoted missionaries with gratitude and admiration as the

magnificent expression in the outside world of the Christian life we cherish in our hearts.

It only remains to apply our conclusion to the attitude at home. It means that every person who comes to Christian self-consciousness in a Christian land shall face this question: "Is the best I have to give something which, considering my health and training, my temperament and tact, my versatility and resourcefulness, my freedom from domestic obligations, is more needed abroad than at home?" Each Christian man and woman must answer that question thoughtfully and squarely. If the answer is affirmative, the man must go. He cannot be a Christian if he stays at home. The missionary life is the only Christian life for him.

If the answer is negative, it devolves upon him to make a life-long and systematic consecration of influence, money, thought, and interest, to send and sustain the men and women who have the fitness for missionary work he lacks. In one of these two senses every man who will be a Christian, in the modern and cosmopolitan meaning of the word, must be a missionary. To make every Christian person face this clear question, and answer it in one of these two ways — that is the unfinished business undertaken a century ago, and handed on to us today. Every Christian a missionary, in one of these two senses, — this should be our watchword for the century to come.

Undoubtedly this task is difficult, far more difficult in this age of steam and electricity, trolley and telephone, elevated and subway, manufacture and commerce, automobiles and athletics, than it was in the quiet rural life of a century ago. Yet it is the duty of the hour. Let us take it with us from this centennial gathering, back to our colleges and seminaries, back to our churches and our homes, with the certainty that it is the logical conclusion of premises we all admit; let us meet it in the faith of Samuel J. Mills that "we can do it if we will."

A MISSIONARY CENTURY.

Rev. WILLIAM J. TUCKER, D.D., *President of Dartmouth College.*

WE cannot remind ourselves too frequently or too urgently of the fact that missions from this country began in the simple affirmation of personal duty in terms of personal power. "Mills proposed to send the gospel to that dark and heathen land, and said we could do it if we would." The records of that early comradeship, if there were any, have never been exposed, but the sentiment of the leader as thus recalled by one of his comrades is evidently true and characteristic. It accords with whatever we know of Mills through his diary and correspondence, as when he wrote in later years to a fellow-worker, "Though you and I are very little beings, we must not rest satisfied till we have made our influence extend to the remotest corner of this ruined world.

No one could claim, even in this academic presence, that Mills and his comrades originated the idea of missions from this country. No one would claim that they created the feeling of obligation in regard to foreign missions. But we can all see that what they did was commensurate with the idea and with the obligation. They did not make the foreign missionary enterprise necessary or even glorious; they made it possible. While others, many others, were feeling deeply that the gospel ought to be carried to dark and heathen lands, they said, "We can do it if we will."

It is this saying which has brought us here, and having brought us here I assume that its simple office is to set us right before the missionary tasks of our century. I do not say that other things were not said or done elsewhere in that early time to which we ought to give heed, but the thing said and done here has the right to our undivided thought. Missionary feeling was not lacking in the earlier days. Missionary desire was not lacking. But feeling was helpless, almost to the point of despair, and desire was bound. There was no movement. Then there fell upon this group of young men in Williams College the endowment of the sense of personal power, and missions began.

The sense of personal power, so essential to the missionary spirit, is so wonderful a thing and withal so contradictory in some of its workings, that if we are now to ask for it, as we ought to

ask for it, as the greatest endowment of our time, we ought to ask ourselves what it means. The answer is to be found here if anywhere. I will try to say in brief words what it has meant to me as I have put myself under the reminder of this most affecting and inspiring illustration of the sense of personal power within the religious history of our country.

The saying and the example of young Mills and his comrades has brought back to me and vitalized the paradox of our religious faith that it is the greatness of a task, not the ease of it, which makes it possible. We know well enough that when religion becomes easy it becomes impossible. We know that in religion the easy things are never done, because the religious spirit scorns the doing of them — not the giving of "the cup of cold water only," which may be as costly as the drawing of it from the well of Bethlehem. But we forget, we have to stir ourselves up to remember, that the greatness of the task set before us is the chief sign that it is set of God. And yet there lies the unalterable truth. In spiritual things the sense of personal power seems to work almost without limitation. With what simplicity, with what naturalness, with what freedom these young men thought of their personal duty to the world. Their sanctified imagination was as free as their hearts' desire was intense.

No need to remind ourselves for our encouragement that the work of foreign missions is just as great as it was the day it was begun. Every advance made, instead of lessening the task, has introduced new needs, new values, new possibilities. "Foreign missions" means today the human soul under the mightily increased valuation of the century; foreign missions means today men and nations; foreign missions means to-day the unity of the races; foreign missions means today the order, the peace, the progress of the world in its wholeness; foreign missions means today the warrant for the promise of the kingdom of God on earth. Nobody will deny that foreign missions in our day means all this and more. When it means this or more to us, then we can say of our immediate part of the work, "We can do it if we will."

I doubt if any one of the Christian ages ever needed as much as we need the balance and corrective of foreign missions to match the overwhelming appeal of the material world to the imagination of men. The difficulty in living the Christian life, in our time, is not that the world is so bad, but that the world is so great. We

cannot meet the temptation from the various kinds of greatness in the material world except through Christianity at the full. Let us not suppose that when the Christian vision of the world is lacking there are no opportunities for seeing the world in persuasive and satisfying greatness. If you are not able or do not care to see Africa as David Livingstone saw it, you can see it as Cecil Rhodes saw it. There is not a land or a race so remote or so humble that it cannot be exploited through its appeal to the imagination of men. To think, therefore, of Christianity in our generation, without foreign missions, and without foreign missions of the type and pattern set here, is to confess ourselves untimely Christians, if we be Christians at all.

I have been still more impressed as I have put myself into contact with Mills and his comrades, but especially with Mills himself, with the fact that the sense of personal power, personal though it be, is the most communicable of all spiritual gifts. There are solitary powers as there are solitary virtues. Responsibility cannot often be shared. I think more frequently than otherwise of Lincoln as alone. In contrast, the sense of personal power, such as that created by the missionary spirit, is communicable. It can communicate itself partly because it must. It craves fellowship and, therefore, excites fellowship. The normal unit for missionary work is not the individual, but the group. Power is multiplied many times when one man, looking even one other man in the eye, can read there the warrant for saying of the seeming impossible duty, "We can do it if we will." This communication of the sense of personal power creates in men what St. Paul calls the quality of like-mindedness. It not only creates, it intensifies this quality until it becomes active, aggressive, compelling. The power of like-minded men set upon a high purpose is, as we know, irresistible. Jesus recognized it when he said, "If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven." The work of agreeing, consenting souls is sure to be ratified.

Let us not mistake the human sources of the motive power to foreign missions. You cannot locate this motive power in any popular uprising of Christian peoples or of the churches. You cannot carry foreign missions as you carry reforms. There may be times of special devotion and enthusiasm, there may be times of awakening and of enlargement, but foreign missions are for all

times and for all the time. They are from generation to generation, day by day. Where shall we locate the steady, as Isaiah says, the unfailing, the undiscouraged power, through which the high spirit of missions can be perpetuated and communicated? The answer which we find here holds good in principle everywhere. The units of communicable power are in groups in some of our colleges and seminaries, among some men in the ministry and some men in business, and in some homes, each in itself a unit. Who and what were these units of power at the beginning? A few students — their names have become household words; a few ministers able to overcome the apathy or fears of their brethren; and a few laymen and elect women. You can enumerate them. The principle holds good with the relative increase of numbers concerned in the missionary enterprise. Here again the fact remains for our encouragement, the necessary complement to that of the greatness and hardness of missions, that God can set apart and endow some men with the sufficient sense of power. Suppose it were not so. Suppose that we were obliged or allowed to commit foreign missions to the average sense of spiritual power in our churches. Suppose that the personal appeal for missionary service be withdrawn from the period of "adventurous and honorable youth" and restricted to the season of calm maturity. Suppose that men who see visions and dream dreams be retired from the councils of our missionary boards. Suppose that the financial estimate of the boards be based on the calculation of world's wisdom, and not on the assurances of faith. Suppose that during the past year the home department of the American Board had lowered the mark instead of taking the risk of coming short by a little of the true and right valuation put upon the capacity of the churches. It is good for us, brethren, to be here, right here, as we are called upon to answer the pertinent questions put to us by President Capen and his associates. They are questions which can be answered only by men when and where they are at their best. I do not put the college above the city as the place to deliberate about missions. I care only that in our deliberation we shun the region of the commonplace. As missions began, so must they be continued and urged on their way by men who are able to communicate the sense of power.

But beyond these impressions upon which I have dwelt, as following from contact with Mills and his comrades, I have been impressed with the fact that the distinguishing and rewarding

mark set upon men who have achieved the sense of spiritual power is humility. I do not know whether we may the more fitly speak of the sense of spiritual power as an endowment or as an achievement, so closely does the human spirit coöperate with the divine. As I have traced the workings of Mills's spirit I have felt the constant influence of his relentless activity. Neither men nor opportunities escaped him. Everywhere, even to the last, he is the same urgent, undeniable spiritual force, — in college and the seminary, in the cities and on the frontier, and on the foreign field. He is never daunted by obstacles. His high spirit of independence is impatient of unnecessary aids. When it seemed as if Judson was likely to become a missionary of the London society, he breaks out to a friend: "What, is England to support her own missionaries and ours too? Oh, shame! If Judson is prepared, I would fain press him forward with the arm of a Hercules if I had the strength. I do not like this dependence on another nation when they have done so much and we nothing. Perhaps the fathers will soon arise and take the business of missions into their own hands. But should they hesitate, let us be prepared to go forward, trusting to that God for assistance who hath said, 'Lo, I am with you always, even unto the end of the world.'" Determination enough there was in this young man, courage, independence, but not a trace of pride, or high-mindedness, or superiority. His humility found its most perfect expression in the naturalness of his service. Without the slightest self-consciousness, in apparent indifference to all personal results, he went about his Father's business with the simplicity of a child. And so far as I have been able to discover, the reward attending the supreme consecrations and efforts of all these first men was the honor of humility. So far, too, as my observation extends, this is the natural personal reward of the missionary service. The missionaries of my acquaintance — and the greater their personal power the greater is this personal characteristic — are men of simplicity, of naturalness, of humility.

But in spite of this distinguishing characteristic of the missionary service, I am persuaded that the greatest obstacle to foreign missions in our day is the unendurable and unpardonable arrogance of our western civilization. We have created an atmosphere which is hostile to the spirit of missions. Whether at home or abroad we vaunt the superiority of the things of sense above the things of the Spirit. I do not see how we can long continue to be known as a missionary nation, how we can continue to strive

successfully to render justice and to show mercy without learning better how to walk humbly with God. A part of our foreign missionary problem, perhaps the most difficult part, is at home. We cannot long maintain one type of Christianity at home and another type abroad. The inconsistency is already hurtful; it may become fatal. I would that the word of rebuke, uttered with so much power by Arthur Smith, might be reiterated in our churches and in all our seats of power. I would that the Board might recall from time to time its missionaries who know best the power of humility, to tell us how weak we are in our pride and vanity. I would that, in some way, through the instrumentality of missions, God might convert the strength of this mighty nation into serviceable power.

So then, as it seems to me, these young men of simple but assured power are speaking to us today across the century. If we think of them in the light of their after careers, the result is strangely pathetic. They all died in faith. Not one really received the promise. But in the very act of giving themselves to the work of Christ in heathen lands they gave to the churches the irrevocable word for foreign missions, the word which measures the greatness of the task, the word which communicates itself with power, the word of humility. It is the word through which alone we get our rights and our part in the glorious work of Christianizing the world, — "We can do it if we will."

THE EVANGELIZATION OF THE WORLD, THE ESSENTIAL CONDITION OF AMERICAN CHRISTIANITY.

Rev. EDWARD JUDSON, D.D.,

Pastor of the Memorial Baptist Church, New York.

WHEN kernels of wheat have been scattered over a wide, fertile field, and harrowed in, they do not come up evenly and simultaneously. A latent potency of germinant life has been distributed through the soil, and, by and by, a single green shoot, here and there, emerges from the earth in anticipation of countless others that are to follow. It will not do for this single shoot, this early riser, to say: "I produced and inaugurated this mighty movement." Its thin, green blade is only the outward and premature expression of a vast and varied tendency that slumbers beneath the surface of the ground and is bound sooner or later to assert itself in forms of verdure and fruitfulness.

"The buried bulb does know
The signals of the year,
And hails far summer with his lifted spear."

It is the same in the world of science and history. The Protestant Reformation was not confined to one spot. The same tremor of intellectual unrest simultaneously seized upon all the countries of Europe. The discoveries that have been waymarks in the path of the student of nature, as of oxygen, or of anesthetics, or of natural selection as the key to evolution, have arisen at the same time in the minds of different thinkers, working independently and far apart, as if the world had been slowly ripening for the new thought, and as if at the very center of things there were a troubled fountain of truth that could never rest, but kept all the time working toward the surface and bubbling up at many different and widely separated spots. The friends of each inventor have insisted that he was the one original discoverer and that all the others had stolen the truth from him. Afterwards it has transpired that the new idea had not been communicated by one thinker to the others, but had arisen simultaneously in the minds of them all.

The same law prevails in the religious world as well. We think of this green nook among the Berkshire Hills as the cradle

of American foreign missions. We come here with unsandaled feet, as to a shrine. We recall the simple old story of the pious students of a hundred years ago — Samuel J. Mills, Jr., James Richards, Gordon Hall, Luther Rice, and others — meeting for prayer in the little grove not far from the college buildings. A thunderstorm arises and they seek shelter beneath a neighboring haymow. They enlarge for themselves a little hollow beneath its projecting eaves, and nestling there in the hay they continue their Christian conversation and prayer. The subject that engaged their attention was the duty of Christians to carry the gospel to the heathen in foreign lands — an old theme with us, but strangely new then and scouted by many Christians of that day as presumptuous and chimerical. The question discussed was whether the missionary should be a pioneer or should simply follow in the wake of civilization. When the electric light has come into public and general use, turning night into day in our city squares and illuminating the interior of our homes as well, it is difficult for us to appreciate the obstacles that lay in the way of the original inventor as he strove for recognition and experienced opposition and contempt and friction at a thousand different points. So it is hard for us to whom foreign American missions are a hundred years old to put ourselves in the place of those few students who were entering upon an untried path. The immortal words of Mills, "We can do it if we will," crystalized their thought into a holy purpose, and kneeling down together they consecrated their young lives to the work of carrying the gospel to the heathen in foreign lands, and so their faith produced a new epoch in the history of American Christianity.

Other earnest spirits, however, elsewhere had arrived at the same goal, and independently and by different paths. When these students of Williams came to Andover for the study of theology, they found there a group of men inspired by similar ideas,—Samuel Nott, Samuel Newell, and Adoniram Judson; and the first two men to actually embark on this high adventure were not of those who knelt under the shelter of the haystack, but Samuel Newell and Adoniram Judson, who set sail for India at Salem on the brig *Caravan*, February 19, 1812.

The lives of these young men formed a great watershed through which flowed two beneficent streams. One expressed the missionary spirit of American Congregationalism in the American Board of Commissioners for Foreign Missions. The other bore to heathen

lands the sympathy of the Baptists of America and found its organic expression in the American Baptist Missionary Union. I rejoice in the modern vernal atmosphere of Christian unity. More than ever before we endeavor to keep the unity of the Spirit in the bond of peace. Denominational partitions are growing thinner. We emphasize the great truths that we believe in common instead of the distinctive tenets that differentiate us. But I have always felt a peculiar kinship between the Congregational body and the Baptist communion which I represent today, not only because of the identity of our church polity, but because of that critical time when we joined hands together in the task of the evangelization of the world, and that at least twenty-five years before any other of the Christian bodies of America had undertaken in any organized way this holy crusade.

The single thought that I desire to lay down in your minds today is that world evangelization is the essential condition of Christian conquest at home. The only faith that is adequate to the task of conquering our own country is the faith that is robust enough to achieve the conquest of the world. "America for Christ" becomes possible only as it is merged in the cry, "The world for Christ." There is no such thing as a nation being Christianized by itself. When Jacob, in the ancient story, asked the herdsmen of Haran to roll away the stone from the mouth of the well and water their flocks and go on their way, his purpose being to have a private interview with his fair cousin Rachel, they gave the inexorable reply, "We cannot,—until all the flocks be gathered together, and till they roll the stone from the well's mouth; then we water the sheep." The Reubenites, the Gadites, and the half tribe of Manasseh were not permitted to settle down in comfort and security among the oak groves of Bashan. Their mighty men must first pass over the Jordan and help their brethren in the conquest of Canaan. We have here the illustration of a far-reaching principle. It is one of the commonest experiences of life that the things we desire most are secured not by direct and eager search, but indirectly — as it were, around a corner. They come to us when we are looking for something else. People do not become beautiful, or healthy, or eloquent, or popular, or happy, or even good by eager endeavor. If we apply ourselves intensely to the building up of our own church, we fail; it often grows faster when we are interesting ourselves in the churches of others. And our own denomination flourishes most when we are

concerned in the furtherance of the great truths that make all Christians one.

Now this familiar fact relates home missions and foreign missions to each other in a most vital way. American Christianity can never be realized by itself alone. We shall reach it, if at all, via China and India and Africa. All the nations must be gathered at the well of salvation before the stone is rolled away from the well's mouth. A pious zeal that ignores the heathen abroad is of very little use here at home. The most effective way of promoting a revival in your church or mine is to inform and interest our people in foreign missions. The most earnest evangelists are returned missionaries. A lonely worker in Assam may be doing really more for the evangelization of his own country than a popular preacher in New York. The bane of the time is a near-sighted Christianity. A man who is trying to convert only the heathen at his door will fail even in that. Victory afar off means spiritual power near by. Religion is a commodity of such a kind that the more you export the more you will have at home.

We sometimes deplore the signs of spiritual declension in our own land — the dying out of the churches in the rural districts, the prevalence of worldliness in our city parishes, the love of pleasure, shameless and undisguised sycophancy toward the rich, a weak sense of obligation to the commandments of Christ, the falling away in church attendance, and the noiseless disappearance from the Christian consciousness of truths that used to be thought essential and precious. The cure of it all is the foreign missionary spirit. In every form of Christian work an element of egotism may inhere — the love of one's own self, of one's own family, of one's own town, of one's own country. But when the heart goes out to the lost beyond the seas, selfishness disappears. It is like the love of which the poet sings, which "smote the chord of self, that, trembling, passed in music out of sight."

Only such a spirit as this suffices for the exigencies of our work at home. A rifle that carries six hundred yards will not fail me when fired point blank. The foreign missionary spirit is all-inclusive. An old farmer made two holes in his barn door, one for the large cat and the other for the kitten, forgetting that the large opening made the small one superfluous. The heart that is ample enough to take in the whole heathen world will have room in it for those who suffer by our side. I have found returned missionaries the best workers in the churches at home. When

they have chanced to spend a winter in New York I have been glad to have them by my side. They have always been so sympathetic in every department of spiritual work. When I have endeavored to find some summer homes in the country for the children of the poor, missionaries have always been my best helpers.

We must be sure, however, that our foreign missionary spirit is genuine, and not a fad. The sure test is whether we are interested in everything lying between the heathen and ourselves. To some of us distance seems to lend enchantment to the view. We burn with enthusiasm over the miseries of the people far away, but are limp and nerveless as regards suffering close by. We find ourselves greatly interested in foreigners when they reside in their own land, so much so in fact that we send our best people as missionaries to them and pay their traveling expenses, but when the Lord puts it into the hearts of these same foreigners to come to our shores of their own accord, paying their own traveling expenses, instead of rejoicing over their advent we are sometimes inclined to turn away from them in disgust. The Italians, like their own olive oil, seem to lose flavor in transportation over sea water. They do not look so picturesque near by. Such a spirit in us is only the semblance of the true missionary spirit, a counterfeit, not the real coin.

In the foreign missionary work to which we have committed ourselves we seem, however, to be pressing against a stone wall. The thin silvery fringe of missions seems as nothing compared with the black overwhelming cloud of heathenism. A single lifetime is too short for the accomplishment of anything. Two lifetimes have to be spliced together. We can only make a few tracks in the snow which those coming after us will see and follow them home.

“ Others shall sing the song,
Others shall right the wrong,
Finish what I begin,
And all I fail of win.

“ What matter I or they,
Mine or another’s day,
So the right word be said
And life the sweeter made?

“ Ring! bells in unreamed steeples,
The joy of unborn peoples;
Sound, trumpets far-off blown!
Your triumph is my own.”

Success and suffering are organically interrelated. If we succeed without suffering it is because others suffered before us; if we suffer without succeeding it is in order that others may succeed after us.

But there are signs of promise. The ears of the heathen, according to one of their own number, are growing thinner. The universal spiritual need, which nothing but the gospel can satisfy, deepens. The operations of God, slow in their beginnings, hasten to their conclusion with thunder speed. An apple-tree is slow to come to the point of bearing, but a little time suffices for the ripening of the apple. The withered foliage clings to the branches of the trees, and is reluctant to let go, but a day comes in autumn when the air is full of falling leaves. The breath of the spring-time makes no appreciable impression on the icy fetters of winter, until, finally, comes the roar of the freshet. The lark shakes her notes together as she nears her happy home. The growing genius slowly gathers material for a story, but the plot comes with a rush. How often we find ourselves pushing with all our might against an obstacle which does not yield an inch to our effort, and then of a sudden yields and disappears. We look for a speedy culmination in the slow processes of world evangelization. A nation shall be born in a day.

“ Before the monstrous wrong he sets him down —
One man against a stone-walled city of sin.
For centuries these walls have been a-building;
Smooth porphyry, they slope and coldly glass
The flying storm and wheeling sun. No chink,
No crevice, lets the thinnest arrow in.
He fights alone, and from the cloudy ramparts
A thousand evil faces gibe and jeer him.
Let him lie down and die: what is the right,
And where is justice, in a world like this?
But by and by, earth shakes herself, impatient;
And down, in one great roar of ruin, crash
Watch-tower and citadel and battlements.
When the red dust has cleared, the lonely soldier
Stands with strange thoughts beneath the friendly stars.”

STUDENT VOLUNTEER SERVICE.

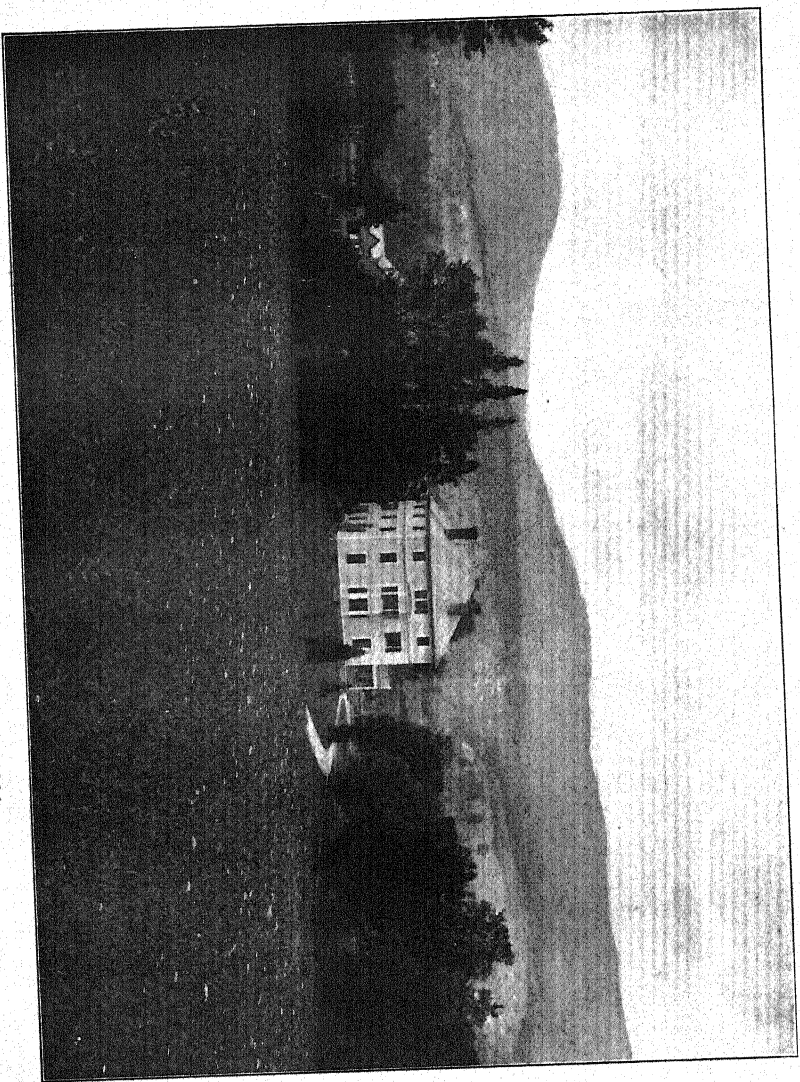
AT the same hour as the service which drew such a throng to the Memorial Chapel, a very successful service was being held under the auspices of the Connecticut Valley Students' Missionary Conference in the Congregational church at Williamstown. Mr. George P. Neumann, a student volunteer, of Hartford Theological Seminary, presided over this. Addresses were made by Rev. John H. Denison, speaking upon "New Aims and Changed Purposes in Foreign Missions," and by Prof. Edward C. Moore, D.D., of Harvard University, whose address cannot be reproduced in this volume owing to lack of a full report. The closing address was by Rev. Newell Dwight Hillis, D.D., of Brooklyn.

NEW MOTIVES AND CHANGED PURPOSES IN MISSIONS.

REV. JOHN HOPKINS DENISON,

Pastor of Central Congregational Church, Boston.

As we look back at the little group of men who gathered around the haystack, it must be with something more than mere interest. We are conscious of a sense of awe as we realize what a vast movement has sprung into being at the touch of their feeble hands. It is almost as if some one should pass along a mountain path and start a stone with his foot, and that in turn another; until down along the mountain side there plunges a vast avalanche, sweeping everything before it and changing the whole face of the country. Those at the bottom of the valley might well think it absurd that a human foot had let loose such tremendous powers; the result is so infinitely greater and so far removed from the cause which began it. The effect which that little group of men has produced is not to be measured by the missionaries that have followed them or the converts they have made; that little group of men has done something greater. Their influence has changed the attitude of the world; from them there has sprung up a new world-consciousness; the missionary spirit which stirred them has been communicated even to those outside the church and to some even who disapprove of missionaries; in spite of themselves these all share in the missionary movement. I wish to trace the gradual



SITE OF OPEN-AIR SERVICE, OCTOBER 10, 1906.

broadening of the missionary motive and of the missionary aim and to show how today nearly every right-minded man is taking some share in the foreign mission movement even though he knows it not.

When these men gathered about the haystack, the missionary motive was a comparatively narrow one; so was it when I was in college. I was told by one seeking for volunteers that unless I could feel sure that all the heathen who had no opportunity to learn of Christ would be eternally damned, he thought it would be a mistake for me to become a missionary. This motive was thought to be essential in missions. It *was* the starting point, but in the onward sweep of the kingdom of God it has been left far behind. The feelings which are stirring men to an interest in foreign nations today are much broader and, perhaps, in some ways as deep.

INTERNATIONAL JUSTICE.

The first new motive of which I wish to speak, we might call the Sense of International Justice. In old days each community and each state had laws of its own and these were not considered to apply to the outside world; they were to be just to their neighbors, but to foreigners and savages they owed no moral obligations. Might has been right in the code of the nations. Today a totally new feeling is springing up, a sense that we owe justice as a nation to other nations; yes, even to savages. As we see defenseless men wronged and depraved by the unscrupulous hands of those who represent the power of our civilization and who use its prestige simply for gain and lust, there rises within our hearts a spirit of indignation, that deep underlying sense of justice that is, perhaps, when once aroused, the mightiest emotion of mankind. Though we have outwardly freed the slaves, the slave trade still goes on in a disguised form. In Portuguese Africa and in the South Sea Islands savages are bought from their chiefs by unscrupulous traders, carried off from their homes and made to toil, sometimes under the lash, and always with threat of starvation or cruel punishment, to fill the pockets of some white man. When I was in the South Seas I spent a day with a pleasant German who entertained me well. Before leaving the island I heard news that two of the women who worked on his plantation had been killed and, it was thought, eaten. When I met him, scarcely able to restrain my horror, I asked him if it was true. "Oh, yes," he

answered; "I dare say. It is a beautiful day, isn't it?" That answer of his made it more plain to me what would happen to the defenseless savage upon contact with civilization than anything I had seen. Here was a man, a pleasant companion and a gentlemanly fellow, to whom it was an absolutely insignificant trifle that two of these creatures who slaved on his plantation had been killed and perhaps eaten for food. As we hear of such things as these, there comes into our hearts a feeling that these ignorant, helpless men must not thus be left to the mercy of the greed and selfishness of our own civilization. These men who go out to them represent civilization, they represent us, and we feel a gathering determination that the men to whom they go shall have justice dealt them. If in no other way, we will at least send out men who will represent the good side of civilization, who will teach them what justice and mercy are, and who will compel those traders, who in the dark corners of the earth forget the standard of humanity, to do justice by those whom they employ.

The trade in alcoholic liquors is no less great a curse and injustice to savages. Some eight million gallons per year are imported into West Africa today. The savage naturally has some human instincts; this stuff transforms him into a demon and beast. The pathetic appeal of the African king, Khama, must touch every heart with a sense of the terrible wrong which civilization is doing to these races yet in their childhood. "It were better for me to lose my country than to be flooded with drink. I dread the white man's drink more than all the assegais of the Matebele, which kill men's bodies and it is quickly over; but drink puts devils into men and destroys both their souls and bodies forever. Its wounds never heal." Missionaries are outposts of civilization and righteousness who insure to these people just treatment by civilization.

An even greater evil has stirred men today. As we read Stanley's book on the Congo we are struck by the deep underlying religious purpose of the man as he toils unceasingly, constructing the roads which are to open the Congo to civilization. He endures hunger and hardship, the desertion of his men, the incapacity of his laborers, and, when stricken down by the fever and brought to death's door, he nevertheless rises up again and goes at the work with new enthusiasm because he believes he is bringing to these ignorant darkened races light and happiness and

a true religion. With infinite tact and kindness he wins their confidence when all others have failed, and because they trust him, chief after chief comes forward and signs an agreement with him to give up the jurisdiction of his territory to the government of white men. As we turn from this scene and read how today, in order to enrich themselves, these white men for whom Stanley made that contract of peace are burning whole villages and slaughtering men, women, and children, are torturing these poor defenseless creatures, lopping off their hands and feet, as we begin to understand what is being done with this contract which an American, our representative, made in the name of civilization, and by means of their faith in him, with these savage tribes, there begins to rise within this nation, yes, and abroad, a deep sullen wrath, the like of which has never been seen in the world before. The world's conscience has been outraged, the world's sense of justice has been violated, the treaty of Civilization with the helpless and defenseless has been hideously forgotten; and from every nation that claims civilization and humanity, like a deep, ominous growl rises the voice of the "World Justice," so long asleep, but now awakening in wrath. When has this happened before in the world's history,—that all nations should be stirred to see that justice is done to savages? The sense of international justice is now demanding that there shall be mission outposts in every dark corner of the world, where there shall be men who will represent the good side of civilization, who will not suffer the defenseless to be destroyed by its unscrupulous power, but see that justice is done them.

COSMOPOLITAN RESPONSIBILITY.

The second great motive is that of Cosmopolitan Responsibility. This is a little wider than the mere sense of justice. It is not only the desire to see wrongs righted, it is a sense of obligation for the world's betterment. Once a man's responsibilities were limited by his own household; now he feels them to be broad as the world. Today the man who is not interested in foreign missions proclaims himself a provincial. You know the man in the little country town, who is only interested in the items of the local paper, which inform him that Farmer Brown has shingled the roof of his barn, and that Mrs. Smith's hen has laid an unusually large egg. It is of no moment to him whether Hearst or Hughes win in the struggle for New York; he has never been to

New York; he is a provincial. The man of one nation who has no interest today in the affairs of another nation declares himself provincial. We find that the immigrants when they enter this country have absolutely no tolerance for other nationalities. The "dago," the "sheeny," may die for all they care. Thank God, we are bringing them up into a wider vision, into a sense of responsibility for the affairs of every man in every nation. When we in our dealings with Cuba are demonstrating the fact that as a nation we feel responsible for maintaining order and peace and happiness in another nation, we give, perhaps, the most striking testimony to the influence of foreign missions that the world has ever seen. The true man of today feels through and through this consciousness; his inmost soul cries out, "I am a citizen of the world, and I count nothing in all its borders alien to me." We are bound to its farthest confines by commerce; we are securing our comfort and gratifying our appetite by the toil and the labor of all the heathen nations. Shall we say, "I have no responsibility to these men?" Will any man today dare to say, "I am interested in the savages of the Congo; they shall toil to provide me with rubber that I may be sheltered from the rain; they must minister to my comfort, but if they are burned to death in doing it, what is that to me? I only want work from them; I care nothing whether they are happy or whether they die in agony?" No man today dares say that. Nor can you say: "I wish the women of Turkey to toil making rugs, that my rooms may be beautiful and that my feet may tread softly, but I care not whether they are treated as mere animals, the slaves of man's lust. It makes no difference to me that they live in ignorance and bondage; all I want is my comfort and I will get it from them in any way I can." Nor again can we say today: "I will secure rice and tea for my table from China, but it makes no difference to me what happens to the men who produce it; their souls may be mutilated; they may be living in darkness and despair for lack of that which I have, but so long as I get my rice and tea their misery is nothing to me." The day has gone by when men can say such things, and everywhere in men's hearts is this rising sense of Cosmopolitan Responsibility.

THE CHRISTIAN MOTIVE.

It is these two motives of International Justice and Cosmopolitan Responsibility that are laying hold upon the outside

world and making it coöperate in the mission movement. It is a far deeper motive, however, which has laid hold upon our hearts, who are at the center of the movement, and who are to form its backbone. The motive that stirs you is essentially Christian, in the sense that it is vitally connected with Christ himself; the other motives, though they sprang from him, are not recognized as having such a connection by the outside world. Once the motive that urged men to foreign missions was the command of Christ, "Go ye into all the world." Today we have got beyond a mere command or a mere sense of duty. Once the motive was that God was the universal Father and King, and that it was the duty of a Christian to make all men recognize this fact. We have got even beyond the fatherhood of God today, to its first great corollary. "One is your father, even God" says the Scripture, but it adds, "And all ye are brothers." A little while ago men felt only the first half of this. They recognized that God was their Father and felt it; but they did not feel that savages were their brothers, or Turks or Chinamen; if they worked for them it was usually at the Father's command and not because they felt this unity with the brother. Today, thank God, we are beginning to feel this. It is the same Holy Spirit that has stirred men all through past ages, but that Spirit has begun to produce a new and sweeter fruit on the old human stalk. If you discover some unknown man lying hurt in the midst of a crowd you may pass him by unheeding, but if upon looking at his face you see that he is your own brother, you will rush into the midst of that crowd and not give up until everything has been done to help him that can be done. So, when you look into the face of some man on the farthest side of the world, and because of some touch of nature or of God that reveals your kinship the feeling suddenly comes over you, "This man is my brother," then you are going to toil for that man and leave no stone unturned to bring to him the help he needs. This was the spirit of Christ. He did not help men from a sense of duty merely; he had got beyond that; he helped men because when he looked at their distress there rose within his heart a great unconquerable love that possessed him and acted through his hands and spoke through his lips. He could feel men were his brothers, even though they scourged him and mocked him and nailed him to the cross. This was the passion of Christ for the world, this great instinctive consciousness of brotherhood. The fatherhood of God is just as necessary today, and the command

of Christ also, as a beginning; but at last we are beginning to really feel the brotherhood which he commanded us to express. The spirit of Christ has entered our hearts, and when we see a brother man, white, black, red, or yellow, who is wounded in soul, deceived, helpless, and in darkness, that great instinctive passion begins to rise up in our souls and urge us resistlessly forward to give him help. We cannot stand apart and look on. The third great motive, then, is the Compulsion of Universal Brotherhood. It is this which is in the heart of the Church of Christ today.

THE AIM OF MISSIONS.

We come now to the aim of the missionary of today. Once it may have been the aim of the foreign missionary to induce individuals here and there to accept a certain creed; he was content with this. This does not satisfy us today because we know there are men here who accept the whole Westminster Confession and the Thirty-Nine Articles, and yet are cruel to their employees, dishonest in their relations with government, and unkind to their own families; and we are convinced that these men are no nearer God than the creedless savage, if as near. There was a time when the functions of the missionary ended with the saving of individual souls from future torment; there was a time in the world when the aim of a Christian was to get his soul saved once and then to wall it up in a convent cell where no earthly contamination could again defile it. Sometimes we wish we could still hold this view. But today we are convinced that a man is not truly saved who cannot treat his own family with kindness, or be honest and true in all his relations with other men. We are not interested in saving men's souls and leaving them to abuse their relatives and defraud their neighbors while they continue to make pious prayers in religious meetings. The aim which we have in view today is the salvation of the community, not of the individual alone. If it were possible to convert each individual soul, and then seal them all up in separate glass cases, to be kept till the day of judgment, missions would be an easy matter. When these souls are continually meeting, day after day, in the little frictions of family life, in the little antagonisms of the social order and the struggle of business life, it is a very different matter to make them, in all these relationships, maintain the spirit of Christ, so that those who look at the community life will say, "This is a Christian family, a Christian city, a Christian nation." The missionary today can-

not be satisfied with the conversion of any individual until in all his relations with other men he expresses the spirit of love and truth which is the spirit of Christ. We have not accomplished this here in America yet. We are fighting the same battle on the home field and abroad; the great question in each city and each community is, "Shall this community be possessed by Christ and his spirit, or by commercialism, selfishness, and the worship of the almighty dollar?" Every community is organized around the idea of a god of some kind. This god governs them and gives to them their ideals. In the Fiji Islands the difficulty was not so much that the men were any more brutal by nature than we; it was their gods that were brutal, their ideals were cruel. A chief there nerved himself with the same effort of will to slaughter human beings and crush out every particle of mercy as that with which we nerve ourselves to some high moral effort. When, as was the case with one chief, he knocked his wife on the head and killed her and cooked her, it was not that it was easy; it was hard. It was the ideal of the cruel chief that he was seeking to realize. This ideal organized the community. Now it is the spirit of Christ that organizes every community in the Fiji Islands; it is Christ who is their ideal. In all their relations they are trying to be like him. The community has been saved. It is not merely that one individual here and there has been plucked from the flames of hell. A new social order has been produced.

It is this which China and Japan are demanding today, some religion which will save their industrial and national life. One statesman after another is saying: "Buddhism is a religion of the past; Confucianism, though high in its moral tone, lacks vitality; it cannot reach the common man; we must get from the West some religion that has in it the vital power which will save the community or we are lost." It is not so much a question of sending a man to an individual Chinaman and telling him that he must change his form of religion or be lost; the question of today is: "Are we able to supply these Eastern nations who feel that their old religions are failing, and that their communal and national life is lacking in power and on the verge of disintegration, a religion which will save them and fill them with that spirit of love and of service to God and to man which alone can produce peace and happiness and progress?"

New methods have also been added, as well as new aims, to the old one with which that little group first set out. The first

method of the missionary was to preach, to tell the message of Christ's love, to express his spirit in words. Today men demand something more, they become a little suspicious of those who only express their religion in words. They do not believe in the love of a man who meets some poor wretch in distress and talks about his love for him and his soul, but will not *do* the smallest thing to help his present need. It is for this reason that Dr. Grenfell has gained such a hold on those ordinarily not interested in missions. He has other ways of expressing Christian love than by mere words. The important thing is, of course, to make a man feel the love of God in Christ. When Jesus sent out his disciples to proclaim the coming of God's kingdom, he said to them: "Heal the sick, raise the dead, cast out devils." By their deeds they were to express the power and love of God's kingdom. The new method which missions are adding to the old one of preaching is the expression of love in deeds. Through hospitals and schools and industrial work, through the medium of daily toil and social life, the modern missionary is continually expressing in a tangible way the love of Christ and the coming of God's kingdom; and the gospel which he thus preaches is gaining a vital hold upon some hearts which the mere word could never reach.

THE TEST OF MISSIONS.

What is the test which the world applies to missions today? It is certainly not the number of converts that is made. The world knows it is not so hard to secure names on a mission roll. The difficult thing in China just now is to keep men who are not fit to join out of the church. What the world asks is, "What change has the missionary produced in the life and character of his convert? — is he more like Christ?" Travelers are continually decrying missions because they claim they fail to make the natives any happier or to give them any higher standard of character. It is popular to talk against missions and to say that all their converts are rice Christians in search of money. In Hong Kong I heard one young man talking after this fashion to several travelers. I asked him if it were truly as he said. He hesitated and then answered, "I suppose I ought to believe in mission converts, for one saved my life once." He had been knocked overboard while steering a junk down stream in the winter time; he was taken on board nearly frozen, and it was then that a native came forward and stripped off his own clothing to put on this

stranger to keep him warm. All night the Chinaman shivered in his thin undergarments. When the Englishman looked for him next day he found that he had gone away without even a thought of a reward. He was a Christian convert and had done what he did for Christ's sake. If a man whose life has been saved through the self-sacrifice of a Christian convert will announce to travelers that all converts are rice Christians we may judge of the prevalence and value of such talk. It is this transformation of character which commends missions to the world. When we see men, once brutal cannibals, engaged in every atrocity of lust and murder, transformed into humble, kindly men whose only aim is to express the Christian spirit of love, as I have seen them with my own eyes, we then realize that in missions is the one great power to transform the world, the one thing which all men everywhere have need of for their happiness and peace and progress.

We see, then, that the old missionary motive has been broadening and deepening in the hearts of men until all the world feels to a certain extent this sense of cosmopolitan responsibility, this compulsion of universal brotherhood. We see a new and greater aim in missions, the salvation not merely of the individual, but of the community. We are to preach, not to individuals, but to nations, and baptize them. We understand that this must be done not in one way alone, by words, but all along the path of life by helpful deeds. We know that the only test we can apply is that of Jesus Christ, "By their fruits ye shall know them." And we today can thank God that our faith in Christ is founded not upon tradition or dogma, but upon that which our own eyes have seen of his power to transform individuals and communities and nations into the likeness of the sons of God. This is the victory that overcomes the world, even our faith, that Christianity is the only power known among men adequate to save not merely the individual but the nation, to redeem not merely a few families but the whole organized social order of mankind.

THE SIGNIFICANCE OF THIS ANNIVERSARY.

REV. NEWELL DWIGHT HILLIS, D.D.,

Pastor of Plymouth Congregational Church, Brooklyn.

THE completion of one hundred years since Mills and his companions met here is an event of world-wide interest. On this Wednesday a thousand public men of this country assemble here in Williamstown, beside a monument that marks the site of the Haystack Prayer Meeting. London celebrates by an all-day meeting in the City Temple. There will be meetings and addresses in Honolulu and Yokohama, in Shanghai and in Bangkok, in Madras and Bombay, and the world-wide influence of this movement fully justifies a world-wide interest. From the view point of material force, the sailing of that battleship to Cuba was a more dramatic event. But measured by relations to the welfare of the family of man, the whole Spanish War will receive but a chapter, where history will give a volume to the place of the American Board in the nineteenth century. Six years have now passed since the new century began. These years have fully sufficed for assembling, ranking, and classifying the great events of the nineteenth century. In retrospect, we discern that the great political events were the expansion of England, the passing of Napoleon, the unification of Germany, and the new Italy. The great reform movements were the emancipation of the millions of serfs in Russia, and millions of slaves in the South and in the English colonies. The great events for liberty and democracy are diverse and immeasurable. For democracy has won,—educational democracy through the public schools, political democracy through universal suffrage, industrial democracy through freedom of contract, ecclesiastical democracy, in that every man is his own priest toward God.

INVISIBLE FORCES.

Nor must we forget the influence of tools upon man's progress during that wonderful century, — the engine that carries his goods swiftly; the cable, that carries his news swiftly; the ship that brings distant continents near; electricity in all its uses, and the X-ray. All these five realms of progress appeal to the eye, are

obvious to all observers, and with much noise make themselves known. But for the scholar, trained to weigh movements and measure men, a large place must be given in the history of the century to the movement in foreign missions, that has gathered up and included within itself reform, emancipation of childhood and women, schools, hospitals, commerce, physical welfare of tribes, new literatures, better laws, organized government. Material forces, called battleships, bulk larger than these, but the invisible spiritual forces go farther, last longer, and make cannon seem contemptible and paltry. In cold countries men sometimes build palaces of ice for some public function. In the hour when beautiful women and brilliant military bands assemble for winter festival, the water, manifest in blocks of ice, seems very imposing. But would you know the real power of water, wait until it becomes invisible. Then lift your eyes to the western sunset, where colors of gold and rose are revealed by this invisible vapor; watch the raindrop redden in the purple flow of grape and the crimson drops of pomegranate, or see it tossed by a harvester in sheaves of grain. Then, in what water does through its invisible workings, do we know its place in nature and its contributions to man's happiness. Therefore, historians often pass by an engine, a cannon, and a battleship, to note and measure some movement like that to be celebrated by this Centennial Anniversary.

Humble, indeed, the origin of this world-wide enterprise. Long centuries ago, Christianity set forth from a manger at Bethlehem and journeyed like a beautiful civilization around the earth. And this modern movement started with a group of five undergraduates, assembled in the shade of a haystack, on an August afternoon. All five students were under twenty years of age. All were inexperienced, not one had wealth, and yet they planned the most audacious enterprise. One of them, Mills, had been studying the progress of Christianity for eighteen centuries. He noticed that it had moved in concentric circles. He saw that oftentimes one missionary, landing in a barbarous country, had soon changed the religion of the new land. Young Mills, therefore, proposed to his four friends that they organize a society to carry Christianity to peoples beyond the Pacific. There were one billion, he thought, who knew nothing about Christ's teachings of the fatherhood of God and the brotherhood of man. He proposed to assault barbarism, ignorance, and superstition, entrenched in these thousand millions.

Humanly speaking, it looked like hurling feathers at some granite mountain, or sending five arrows forth against the north and Arctic wind. One of the young men, Loomis, argued that what was needed was a crusade, and an army to butcher the "unspeakable Turk," after which missions would have some chance. But Mills stood for non-resistance, the gospel of peace and education. He pronounced this motto, "We can, if we will." Soon another one was added, "Whatever is right is practicable." They then knelt down and consecrated themselves to the task of conquering ignorance and barbarism, buttressed by a thousand millions. And history has fully justified their courage and faith. There are now eleven thousand five hundred missionaries in these lands; meetings in five continents this Wednesday celebrate their centennial. London itself, with its throbbing interests, will assemble to recall, not an English event, but an American centennial. These boys had no guns, but they fired a shot that went round the world. And today historians understand that their movement fills a very large place in the history of the nineteenth century.

CONCRETE EXAMPLES.

Doubtless a great enterprise is best set forth by an appeal to the eye. Witness the Tuskegee method of floats, portraying the old cabin and slave, and the new cottage and industrial life of the young Negro; witness our world's fairs, with their exhibition of tools, arts, industries, architecture. Fortunately, it is not expedient to use a float illustrating the cannibalism our missionaries found in the South Seas. We cannot drag a Juggernaut car down the main street. A picture setting forth the burning of a hundred widows at a rajah's funeral would be unseemly, and I will refrain from dwelling upon Sydney Smith's baked boy on the sideboard of the African chief who entertained the English teacher. Indeed, this church and these heights would be too small for the floats and the exhibition. Is it literature that you are thinking about? There is no civilization or progress without language. Your Webster's dictionary is the gateway to commerce and trade for eighty millions of people. Well, Robert Morrison worked twenty years on a Chinese dictionary, that bulks as large as four of Webster's Unabridged, and beside that dictionary, these missionaries will place three hundred dictionaries and grammars, by which we have opened the doorway to trade, knowledge, and

progress to eight hundred millions of people. Is it reform? and succor for slaves, children, women in zenanas, savages in their huts? The missionaries in India worked forty years before they succeeded in compelling from councils and governor-generals the edict against the burning of widows, the Juggernaut car, the strangling of unwelcome female babes, the child marriages, while these are but a few of the thousand reform movements they have promoted. Sir Henry Maine's three volumes on ancient law and early society and institutions make a pile of books as high as that. But Sir Henry's volumes gather up the legal achievements of two thousand years passed. There are three volumes just completed bearing the title "Christian Missions and Social Progress," and these volumes make a bulk twice as great and far more important than Sir Henry Maine's volumes. The abuses these missionaries have fought, and the reforms they have achieved as to hygiene and water supply, principles of sanitation, safeguarding the lives of infant girls and children in general, their work for women in China and India and Africa, their educational movements, their hospitals — why, this hour would not suffice for simply reading the names of the measures that they have fought to a success. Is it China you are thinking of? The empress dowager sent a member of her cabinet to assist in the laying of the corner-stone of a new missionary building in Peking, and gave ten thousand taels. Last summer a Chinese viceroy sent out a proclamation ordering the New Testament to be studied as a classic. The argument in his proclamation runs like this: "The Americans are more truly heathen than we are. They make treaties with us to treat Chinamen admitted to the United States with all the privileges of Americans. Then they break the most solemn treaties through their mobs, showing that they are heathen, and not the equal of Chinese. And yet they have made wonderful progress. How is it that inferior Americans have surpassed superior Chinamen?" The viceroy says the explanation must be in their superior religion. He has, therefore, ordered the study of the Bible and its use in the civil service merit examinations.

Is it India you are thinking of? Lord Lawrence, the governor-general, said that the missionaries have done more for India than the East India Company, the civil service method in India's government, or all other men and forces put together. Is it savage Africa you are recalling? Only a year ago, on the spot where

Stanley's chief sacrificed three thousand men to accompany the spirit of the dying king, there is now a cathedral, built by these Christian natives, that is four hundred feet long. They have seven hundred and fifty young men and women in their normal-training school, and a railroad, a thousand miles long, to the sea. Today we have eleven thousand missionaries, sixty-five thousand native preachers (all the preachers in the United States are natives!), two thousand six hundred and seventy-five stations, and when you think of these stations, these are cities of light, these are centers of education and reform. Truly this is a marvelous record for foreign missions! It more than surpasses the achievements of the apostles in the heroic age. It is the brightest page on the history of the nineteenth century.

INFLUENCE ON COMMERCE.

Even from the practical view point, this movement has justified itself to merchants and manufacturers. The governor-general of India once urged the East India Company to change its method and begin by sending foreign missionaries into each province where it wished to develop trade. He argued that they were buying raw material in India for England, and from England coming back to India with empty bottoms. He said that the only provinces that would buy English goods that were costly, were the ports where the missionaries had wakened the people up to a hunger for the comforts and conveniences that the missionaries described. And the argument is very simple. What if the American News Company should send a shipload of books to Borneo? The people cannot read. What if they send a shipload of typewriters to Western Africa? The people cannot write. What if you send a cargo of sewing machines to the Hottentots? Well, they do not wear clothes. Wealth comes through selling manufactured goods. But savages do not want these conveniences. Now, think of what this American Board has done. Once they sent out a band to civilize a South Sea island. In the band were six carpenters, two blacksmiths, two bricklayers, one architect, two tailors, two shoemakers, two weavers, two farmers, one physician, four preachers. In forty years after they landed, one ship a week unloaded its cargo at that port — that tells the whole story. Since then, the trade from New England ports alone has yielded enough profit to merchants in a single year to pay for the entire missionary enterprise.

Robert Louis Stevenson understood this. You remember that Stevenson speaks of James Chalmers, the missionary, as his ideal man,— that Chalmers who made plans to have himself landed on a cannibal island, and was finally murdered there. He cabled home for ten gross of tomahawks and five of butcher knives, these being coin current among the savages. Well, an English earl was encircling the world in his yacht, trying to escape from his cynicism and disgust and weariness of life. Landing, he called on the old chief, and said he was sorry that he and his people had become Christians. "The Bible is an exploded book," he said; "nobody believes in God now. These are the things that have helped you," said the earl, pointing to his ship. The old chief looked at the blasphemer. "The missionaries built that school-house," he said; "taught us how to build all those cottages, gave us these sugar plantations, gave us our clothing, our books, our everything. Why, if you had come here forty years ago, when I was a boy, just before these missionaries came, we would have roasted you and served you up on sea shell — that is, if you weren't such a tough old sinner!" Then the old chief responded to the cynical earl's statement that his ship and he himself were the things that had helped these savages. He told the earl that to the west were the New Hebrides Islands, where the people were naked, used poisoned arrows, and were cannibals, and suggested that he take his yacht and go out and civilize them. So quickly did he puncture the hypocrisy of the cynical, pleasure-loving, ne'er-do-anything, agnostic Englishman! Little wonder that the missionary Chalmers seems to stand over against ordinary men as gold is over against dross, as a loom or an engine is over against a soap bubble, or a mountain is over a drifting cloud. Little wonder that Lord Lawrence said that "the foreign missionaries of India are the salt of the earth, whose shoe latches I am not worthy to stoop down and unloose."

THE HEROISM OF FOREIGN MISSIONS.

But this centennial of the American Board recovers our faith in heroism, freshens our ardor for noble living, revives our confidence in the ultimate triumph of righteousness and justice and law and liberty. Of late the increase of mammonism and the breakdown of leaders in high places have lent depression to many public men. Much has been said about the coming decline of our institutions. Liberty has failed in the government of great cities.

And those prophets of ill tidings have been very loud of late. But heroism plainly is not dying. The history of foreign missions will make a new chapter for Carlyle's "Hero Worship." The eleventh chapter of Hebrews was the roll-call of great hearts for the early church. When Paul was stoned and dragged through the streets of Lystra and left for dead, the next chapter says that when his wounds were bound up, he straightway returned unto Lystra. Because the adversaries were many, he went back. Well, our missionaries were murdered in China several years ago. But when the officers of the mission boards came together, our brightest and bravest young men from our colleges came forward, and asked to be sent straight to these fields where the ground was still red with the blood of these young martyrs. The London Missionary Society lost thirty missionaries, and sixty young men from Aberdeen and Edinburgh, from Oxford and Cambridge, competed for the most dangerous places. Last winter, in the Students' Missionary Conference in a southern city, there were three thousand in the audience. One young man from Calcutta described the work in India. He said that Madras and Calcutta and Bombay had thousands of young men that now speak English, that there were universities and colleges, all the comforts and conveniences, book shops and hospitals, the coming and going of ships, but he said, "We want men for the interior of India." There the people are half starved, nearly naked; there are child marriages, there infanticide; the murder of unwelcome babes is the every-day event. There life is lonely, hideous, revolting, and yet there, in one lifetime, a group of brave men can transform a little province. He made the picture so black that no man could undertake the task, and when the conference was through, the finest scholars and most promising young collegians present came forward, and four students offered themselves to every one that was wanted.

Heroism is not dead among the college men of the United States. Never was patrician courage more manifest. Carlyle understood. In his life of Cromwell he says that he ranks the foreign missionary and his convert with the greatest heroes in history. It is in his story of Kapiolani. These Christian teachers in the South Seas brought the queen to faith in God and to the new ideas of home, school, government, and social progress. But the people still worshiped gods whose home was in the crater, whose column of fire was on the sky. So the missionary and the queen told the

people that they would dare the native god. They made their way to the foot of the mountain. The people shrieked, wept, implored, but these two walked bravely on. They stood on the edge of the crater, breathing the sulphurous gases. The queen hurled stones into the abyss and shouted her threats and denials. When they came down in safety, superstition was dead. Carlyle says that a Christian missionary slew a cult in that hour, and that the event will always rank in history with Elijah at Mt. Carmel and the Christian convert who cut down the sacred oak of Thor for Germany. But foreign missions have produced scores of heroes and heroines like these. The history of missions is a sky that is ablaze with light that will shine forever and forever.

AN APPEAL TO YOUNG MEN.

Many of you are students, new to the city, and here to fit yourselves for your lifework. Standing at the threshold, let me urge you to lay out your life on large lines. Do not be deceived by the nearness of the horizon, and do not fix your eyes on the path that leads to yonder temple of fame; but look up, and look out, and make the world the sphere of your ambition. Today, there are no foreign lands. These steamships have brought distant continents so near that they are anchored just outside the harbor in New York and San Francisco. Have you genius in finance? What about these great concessions and opportunities, in Peking and Shanghai and Korea? Do you intend to become an educator? Why not be the Horace Mann or Thomas Arnold to an hundred millions of boys and girls in China? Are you looking forward to surgery and medicine? Why not found a system of hospitals, under royal patronage, in Burma or Siam or Korea? Are you looking forward to the ministry? A thousand adults made profession of their faith in a single church last year in China. Do you want an audience? In Korea, not simply are the churches filled, but with warm weather last spring our missionaries took out the windows and the doors, that the crowds might hear, and, with the summer, went into the open air, where their hearers were limited only by the utmost reach of the human voice. Our foreign societies, eight in number, reported at the beginning of last year a million applicants, who are preparing for membership in the churches.

A great forward movement is sweeping over the world. And

the foreign missionary is becoming the world man. You who heard those Chinese ambassadors at the banquet in the Waldorf-Astoria last winter, or who read their addresses in various cities, remember how they criticised the American sailors with their drunkenness, the rich American globe-trotters, selfish young commercial travelers, and, above all, the commerce of merchants that forced opium upon them and sold shiploads of whiskey. But they praised the missionary, with his school and hospital, his reform and his self-sacrifice. The historian has always praised him. Be the reasons what they may, he has gotten the first place for himself in the first chapter of the history of every nation. A foreign missionary, says Guizot, named Paul, brought democracy into Europe. The first page in the history of Germany begins with the coming of a Christian teacher into the forests of the Rhine. The history of Norway and Sweden begins, that it was in such and such a year that a group of Christian missionaries landed near what is now Stockholm. The history of England begins: "In the year 590 a missionary named Augustine landed on the coast near Hastings." The history of the United States began when the Pilgrim Fathers landed. Who opened the history of Africa? David Livingstone, the missionary. From whom did England receive South Africa? At the hands of Moffat, the missionary. Who is spoken of as the father of Burma? Adoniram Judson, the missionary. Who founded the little republic in Honolulu and gave us the New Hebrides? These missionaries who were the forerunners of commerce, law, and government. Don't say that it is a slow work. Augustine, in 590, found our Scotch and English forefathers cannibals, and they put off barbarism like a cast-off garment, and rose to the dignity of the sons of God, within a generation. Hottentots? One of the most eloquent men who ever preached before Queen Victoria was a cannibal chief who, within fifteen years after Moffat redeemed him, was thrilling great audiences in London.

The simple fact is, that man is made in the image of God, and that often a savage in ten summers has gone from a wild skin garment to the level of a leader and reformer among his people. Not enough religion for home consumption? Do you say we need it all for our own land? Christianity is kept only by giving away. Whatever goes to foreign missions is not taken away from home missions — it is only taken from luxury and self-indulgence and avarice. The best way to make Christianity triumphant at home

is to show our zeal for it in its triumphs abroad. God loves the man in the heart of China just as much as he loves you. He is working just as hard for him as for you. If American churches had not taken up the plans of that group of American students a hundred years ago, there would have been no American churches today. "Go ye into all the world." Who are you, as a disciple of Jesus Christ, who dare to challenge this command, or say that he made a mistake? What the world wants is not simply knowledge of God, and of a Saviour, but it wants power that shall hurl that knowledge across the world. This is the crowning glory of Christianity. To a perfect truth, an ideal man, and a perfect God, it adds the power to propagate these truths throughout the world.

THE PRICE OF MISSIONARY SUCCESS.

A SUMMARY OF THE ADDRESS BY REV. SAMUEL M. ZWEMER, D.D.,
OF ARABIA.

"Now I rejoice . . . to fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church."

The price is as old as Calvary, and will never change. The apostle Paul called on himself and his followers to pay it, even as did the Christ. The sufferings of our Lord are without a parallel and yet St. Paul speaks of them as penurious, insufficient. The meaning for us is that we also are to lay down our lives for others — the very thing that all missionary service means — sacrifice of everything, even to life, to fill up the sufferings of Christ. †

There was never a church built for Christ's work, or a new land opened, but behind them lay the sufferings of the builders and the pioneers.

Paul always held before his helpers such standards of work; he never allowed them to shrink from the path of duty on account of suffering.

If we feel in our hearts the real love of Christ, we shall count everything in the world but dross compared with this privilege of suffering for Christ. Paul felt nothing was a sacrifice if he only won the people for his Christ.

Are we willing to pay the price, or shall we sit still? There is work to be done, not only in the lands which have been partly won, but in the parts of the world which still remain untouched, a monument to our cowardice. Shall we follow Samuel J. Mills, not to mention Jesus Christ? The devotion pledged here at the haystack will be lost unless we go forth on this mission. Shall we grasp this opportunity of investing our lives, the only life that we have? Thousands stand back because they are not prepared to pay the cost that mission work demands. This is the best place, the best time in our life to make the decision, and to say, "We can do it, and, Lord and Master of our lives, we will."

MISSION PARK SERVICE.

WHEN the belfry chimes rung out again in the early afternoon, the rain had ceased. Tunes that suggested the familiar hymns, "Ye Christian heralds, go, proclaim," and "Come, Thou Almighty King," were used to call people together for the great mass meeting in the open air. They flocked to Mission Park from all directions. Soon all the available seats, two thousand in number, were filled and several hundred people left standing.

This open-air service was led by President Capen. A prayer was offered by Rev. Arthur Little, D.D., which seemed to express the feelings of thankfulness and reverence and missionary ardor with which all hearts glowed.

Dr. Little prayed [in part] as follows:

"Almighty God, our heavenly Father, we thank thee for this welcome burst of sunshine, which we accept as a token of thy favor upon the services of this impressive hour.

"We desire to make sincere confession of all our sins and grateful acknowledgments of all thy mercies.

"We realize that the place on which we stand is holy ground, hallowed by the prayers and tears and high resolves of a group of young men, chosen and anointed of God for special service. Make it impossible for any of us to say, 'Verily God was in this place, and we knew it not.'

"Help us to realize that a century of time and achievement finds its culmination in this unprecedented hour. Quicken, we entreat thee, our memory; chasten our imagination; enkindle our faith; enlarge our vision; so that our waiting hearts, tremulous with expectation, may become responsive to the inspiring influences and messages that come in upon us from both worlds.

"May we find in this cloud of witnesses a fine incentive to nobler action. We give thee most hearty thanks, our heavenly Father, for the Christian homes in which these young men were born; for the exalted ideals of life and service ever before them; for the atmosphere of prayer which was native to them, for the revivals in the academy and college, under whose gracious influences these generous purposes of self-sacrifice for Christ's sake were born and nurtured, and apart from which the deeds we recall with gratitude to God this hour would have been impossible.

"Oh, for the descent upon us, while we tarry here, of this same gracious Spirit in quickening power! Oh, for a Pentecostal blessing here and now! Upon this college, whose name will be forever linked, in sacred associations, with this hallowed spot, we invoke thy blessing.

"Grant, our heavenly Father, that our American Board may be permanently strengthened and enriched by the fellowships and testimonies of this memorable week. Above all, help us, our God and Father, to remember that the best testimonial to the lives of these young men will consist in carrying forward, with passionate earnestness, the work for which they would willingly have died.

"And not unto us, but unto Him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to Him be glory and dominion forever and ever. Amen."

President Hopkins read a letter of greeting from Williams alumni, sent from the American Bible House in Constantinople, in which they declared that the returns in that country were worth ten times the expense. Another letter was read from Mr. A. E. Street, of China, referring to the fact that he had given himself to Christian work at the time of the semi-centennial in Williams-town. The introductory service closed with a stanza of the hymn used by the five students at the haystack:

"Let all the heathen writers join
To form one perfect book.
Great God, if once compared with thine,
How mean these writings look."

Rev. Arthur Judson Brown, D.D., speaking for the Presbyterians, turned the thoughts of his hearers from what had already been done, to the things yet to be accomplished in the next one hundred years.

Here and there in the crowd were converts from various countries in their native dress. Eight of them were afterwards photographed, with President Capen standing in their midst, at the Haystack Monument. At this service they sat upon the platform and each one arose and in three minutes said in substance, "We are the fruits of the 'Haystack Prayer Meeting.' In behalf of our people who sat in darkness, but now see the light of Christ, we thank you Americans." This common message was spoken

in a variety of ways, and all showed much ability in speaking. Of the two Chinamen who spoke, both students in Yale College, one was a lineal descendant from Confucius and could trace his descent back twenty-five hundred years. The other young man was a survivor of the Boxer uprising, whose father, mother, and brother had all been murdered, together with the majority of the Christians in his native city, and who, himself, had suffered almost every form of persecution except death, but whose faith had never once wavered.

The addresses of these native converts were made doubly impressive by the presence of so great a crowd, assembled at the very spot where Mills gave a great impetus to the cause of American missions to non-Christian lands. The " kernels " cast upon the waters so long ago seemed to have returned " after many days " in the converts who spoke at this meeting and the many thousand others whom they represented.

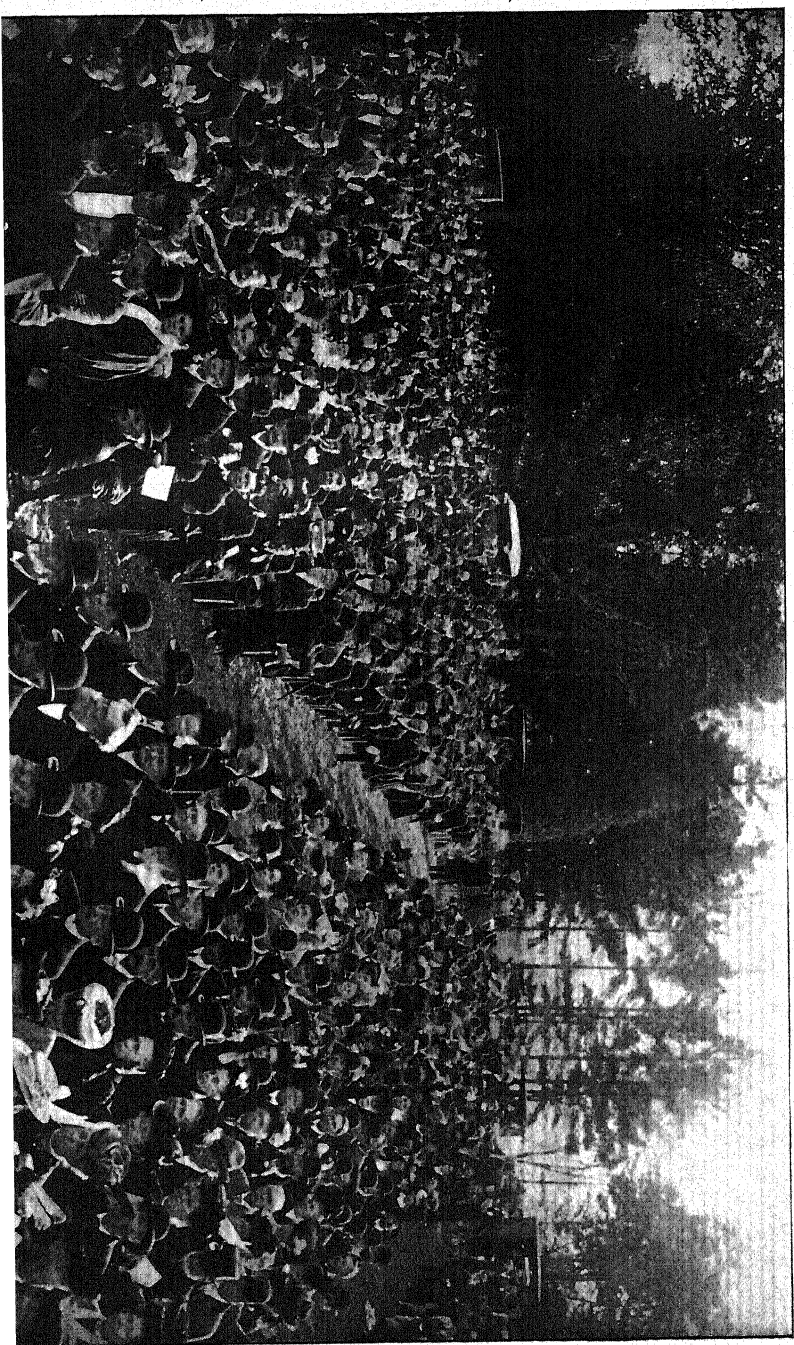
OPENING ADDRESS.

HON. SAMUEL B. CAPEN, LL.D., *President of the American Board.*

WE are here upon consecrated ground. The thought of a little group of Williams College students in prayer under a haystack on this very spot is uppermost in our mind. Men go to Waterloo, and Bunker Hill, and Gettysburg, and are hushed into silence at the memory of the awful issues that were there decided. But the results of that little prayer meeting went far deeper than any of these. It helped materially to change the whole thought of our nation and to save it from irreligion and skepticism. It put noble service for others over against the materialism of that day which thought only of self. Its very audacity was a challenge. It broadened the horizon, and led our churches to see their responsibility for the whole world for which Christ died. So far as America is concerned, trusteeship for the world was here born. It was the very beginning of efficient, organized, and aggressive foreign missionary work in the United States. It was a movement of young men, not to send others, but personally to go themselves. Much of the missionary work before this was fragmentary and inefficient. Men had been sent to the needy parts of our own land, but often only for a few weeks at a time. For pastors to do missionary work on "the installment plan" for those brief periods, and then to return to their own parishes, was almost "playing at missions." These young men had now a life purpose and a mission to those who were still in heathen darkness. When that first vessel sailed for the far East, they went out into the unknown.

The prayer meeting resulted in putting forces at work in India, Turkey, Africa, China, Japan, and the islands of the sea, which have changed and are changing them politically, intellectually, and spiritually. The influences that have gone out from this spot have altered the course of history and changed the map of the world.

Here, where these five students met to pray, men and women have journeyed by hundreds from all over our land. Brave missionaries are here from the front, representing countries then unexplored and practically unknown. Native Christians are here, from nations that are coming rapidly from darkness to light. Nearly a hundred years ago Mills declared, "Before we die, our



influence must be felt on the other side of the world." How absurd it all seemed! Yes, the same absurdity as when a little band of fishermen, inspired by their risen Lord, threw themselves against the Roman empire. These men won in the first century. Mills and his associates won in the nineteenth. God was with the latter as with the former. In the great passion of his soul, Mills burned out his life in twelve short years of service, but some of the mighty and worldwide results of that life and work we are to hear about in the exercises of this afternoon.

THE FUTURE OF MISSIONARY WORK.

Rev. ARTHUR JUDSON BROWN, D.D.,

Secretary of the Presbyterian Board of Foreign Missions, New York.

A SON of Massachusetts, with sacred memories of Congregational parents, bred to reverence for the American Board, it is a great privilege to bring to you today the congratulations of the Presbyterian Board of Foreign Missions, your nearest blood-relation. We rejoice in your noble past. We share your inspiration on this memorable occasion. We would enter with you into a larger consecration for the future.

Standing on a spot which teems with historic associations, the temptation is strong to dwell upon the glories of the past. But we should ill use this hour if we spent it merely in praising what our predecessors did. We shall best enter into their spirit and follow their example, if we consider our duty as they considered theirs. Like them, therefore, let us look today, not toward the dead past, inspiring as it is, but toward the living future, as it is interpreted by the present providences of God.

Prophecy is hazardous. Still, the missionary as well as the statesman, the general, and the business man, must try to forecast coming events. This is partly to prepare for them, partly to shape them. True, God makes the future, but God expects man to work with him and for him, and the man who does this with faith and courage has no small influence in shaping the future. "Do not cross a bridge until you get to it" is an old adage, but the man who follows that advice will often fail to find the bridge. It is wiser to try to find out where the bridges are, and, if they are not where we want them, to make some. Even if we never use them, it will do no harm to have a few extra ones; they may help some one else. In the attempt to forecast the future we must, of course, recognize our limitations. It would have been difficult for any one a hundred years ago to foresee the conditions that exist today. We must not make up our minds as to what we think ought to happen, and then simply project our own wishes into tomorrow. The only safe course is to adopt the inductive method of modern science, and from the study of present conditions and manifest tendencies determine

what our policy should be. Now, making all due allowance for man's ignorance of the future and his proneness to regard as certain what he wishes to come to pass, are there not a few outstanding facts from which an induction may fairly be made?

First, missionary work must be conducted in the future amid changed conditions. When the Haystack Prayer Meeting was held, the greater part of the heathen world was closed. Missionary work was largely influenced by the fact that few lands were open, and that even in them only the fringes could be touched. But today no waters are too remote for the modern steamer. Its smoke trails across every sea and far up every navigable stream. It has carried locomotives which are speeding across the steppes of Siberia, through the valleys of Japan, across the uplands of Burma, over the mountains of Asia Minor, and through the very heart of the Dark Continent. The traveler takes his meals in a dining-car in Korea. He thunders on a railway train up to the very gates of the capital of China, while in the Holy Land the brakeman noisily bawls, "Jerusalem the next stop." "Yankee bridge builders have cast up a highway in the desert where the chariot of Cambyses was swallowed up by the sands. The steel of Pennsylvania spans the Atbara, makes a road to Meroe," and crosses the rivers of Peru, while the "forty centuries" which Napoleon said looked down from the pyramids, see not the armies of France, but the engines of America. These things mean the accessibility of the non-Christian world, that in the era upon which we have entered the missionary of the cross can go anywhere. And if he can go, he ought to go. Opportunity is obligation. With the world before us, we must plan our work on a vaster scale.

Politically, too, great transformations have occurred which profoundly affect missionary work. Large areas of the non-Christian world are now ruled by the so-called Christian nations. Nearly one half of Asia, ten elevenths of Africa, and practically all of the island world are under nominally Christian governments, while some other countries have come so far under Western influences as to be from this view point under almost the same conditions. The political idea that has been developed by Christianity is becoming well-known throughout the whole non-Christian world and is causing changes which the missionary statesman must consider.

Commercially, too, conditions have changed. The products of

the Western world are now to be found in almost every part of Asia and Africa. The old days of cheap living have passed away. The knowledge of modern inventions and of other foods and articles has created new wants. The Chinese peasant is no longer content to burn bean oil; he wants kerosene. Scores of humble Laos homes are lighted by American lamps. The narrow streets of Canton are brilliant with German chandeliers. There are twenty-seven foreign clocks in the private apartments of the emperor of China and nineteen in a single room of the empress dowager's palace, while cheaper ones tick to the delighted wonder of myriads of humbler people. The ambitious Syrian scorns the mud roof of his ancestors, and will only be satisfied with bright red tiles imported from France. In almost every Asiatic city, shops are crowded with articles of foreign manufacture. "Made in Germany" is a familiar phrase the world over. At a banquet given to the foreign ministers by the emperor and the empress dowager of China, the distinguished guests cut York ham with Sheffield knives and drank French wines out of German glasses. The new Chinese Presbyterian church at Wei-hsien typifies the elements that are entering Asia, for it contains Chinese brick, Oregon fir beams, German steel binding-plates and rods, British cement, Belgian glass, and Manchurian pine pews. The Siamese woman busily treads an American sewing machine, and her husband proudly rides a bicycle made in Connecticut. In many parts of Asia, people who but a decade or two ago were satisfied with the crudest appliances of primitive life are now learning the utility of foreign wire, nails, cutlery, paints, and chemicals, to use steam and electrical machinery, and to like Oregon flour, Chicago beef, Pittsburg pickles and London jam.

These things not only lessen the hardships of missionary life, but they mean that our constituency has a knowledge of the non-Christian world that formerly it did not have. Men in our churches are no longer so ignorant of other peoples. Books and magazine articles have dissipated the mystery of the Orient. Electricity enables the newspapers to tell every morning what occurred yesterday in Seoul and Peking, in Rangoon and Nagasaki. Our treatment of the Chinese and the Negro testify to the fact that race prejudice is still strong. Nevertheless, the white man does not look down upon the man of other races to the same extent that he did a century ago. He recognizes more clearly the good qualities that some of the non-Christian peoples possess. No

man today despises the Japanese,—at any rate, not in Russia. And we hear more of the industry of the Chinese and the intellect of the Hindu. The transition from the first century of Protestant missions to the second century is attended by no more significant change than this, that the non-Christian peoples are regarded with more respect. Our methods must adapt themselves to the fact that the American missionary does not go out as a superior to an inferior, but as a man, with a message to his brother-man; knowing that back of almond eyes and under a black skin is a soul for whom Christ died, and feeling that each child of earth is

“Heir of the same inheritance,
Child of the self-same God,
He hath but stumbled in the path
We have in weakness trod.”

A more embarrassing fact is that we not only know Asia better, but that Asia knows us better. The printing-press runs day and night in India. Daily papers are published in all the leading cities of Japan. Siam and China have a vernacular press. The same steamer that brings to non-Christian nations Western goods brings also Western books and periodicals. The brutal, immoral trader arrives on the same ship with the missionary. Bibles and whiskey speed across the Pacific in the same cargo. Chinese gentlemen visit America and are treated with shameful indignity. The Asiatic travels through Europe and America and goes back to tell his countrymen of our intemperance, our lust of gold, our municipal corruption. “The Letters of a Chinese Official” were not written by a Chinese, but unquestionably they represent the bitter and cynical contempt of the mandarin for the Western world that he has come to know, and he probably will not see the superbly effective reply of William Jennings Bryan.

And the Asiatic discovers not only our vices, but our sectarian differences, and, worse still, our irreligion. He knows that multitudes in the lands from which the missionaries come repudiate Christianity and sneer at the effort to preach it to other peoples, and that while the missionaries exhort Asiatics to keep the Sabbath, Americans at home do not keep it themselves. Brahmans and mandarins read infidel books and magazine articles and confront the missionary with the hostile arguments of his own countrymen.

And so we must prosecute our work amid changed conditions,

people at home no longer under illusions as to what the heathen are and the heathen no longer under illusions as to what we are. The romance of missions in the popular mind has been dispelled, and the missionary is not now a hero to the average Christian. The old is passing away and a new created world springs up, but a world that is not Christian. We no longer confront a cringing heathenism, but an aroused and militant Asia which has awakened to a new consciousness of unity and power. Asia for the Asiatic is now the slogan, and we must reckon with it. The Japanese victory over Russia has enormously increased this spirit, so that today not only Japan, but China and India and Turkey are aflame with the spirit of resistance to the white man's domination. When the Asiatic of our day is oppressed, the world with fear hears him fiercely mutter the words of Shakespeare's Jew: "Hath not a heathen eyes? Hath not a heathen hands, organs, dimensions, senses, affections, passions; fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same winter and summer, as a Christian is? If you prick us, do we not bleed? If you tickle us, do we not laugh? If you poison us, do we not die? And if you wrong us, shall we not revenge?" Thus, while some difficulties, such as physical hardships and isolation, have diminished, new obstacles of a formidable character have emerged.

In such circumstances what are some of the reasonable inferences as to the future of missionary work?

First of all, we must recognize the fact that this is not a crusade whose object is to be attained by a magnificent spurt. Error and superstition are so interwoven with the whole social and political fabric of the non-Christian world that Christianity seems to it to be subversive of all its institutions. For a long time other faiths were indifferent to the gospel, but as their priests see more and more clearly what changes Christianity involves, indifference is giving place to alarm. The ethnic religions are, therefore, setting themselves in battle array. It would be foolish to ignore their power, foolish to imagine that we are seeing the last of Buddhism in Japan and Siam, of Confucianism in China, of Brahmanism in India, and of Mohammedanism in Turkey. Heathenism will die hard. In the words of Dr. Clarke:

"The missionary enterprise endeavors to plant the Christian faith as the faith and life-principle of the human race. Even the words that tell of such a work are almost overwhelming; how much more the vision of the task

itself! The enterprise demands long time; and if much is to be done there must be adequate comprehension of the nature of the undertaking, and great variety in methods of work, and ready adaptation to conditions as they arise, and inexhaustible patience. Since we, the Christian people, are committed to such an enterprise as this, it is only the demand of common-sense that we settle down deliberately to the work, intelligently expecting a long pull, and planning to give it our best strength for an indefinite time to come. Missionaries on the field should take this view of their work, and the Church at home should frankly and patiently accept it with all that it implies."

The world, the flesh, and the devil are in Asia as well as in America, and fighting harder. It is no holiday task to which we have set ourselves. It is a big undertaking, a hard one, a long one. Against us are "the principalities, the powers, the world rulers of this darkness." Need have we of patience, of "the strength of his might, and the whole armour of God." We must sternly face our task in the spirit of the man of whom Browning said: He

" . . . never turned his back but marched breast forward,
Never doubted clouds would break,
Never dreamed, though right were worsted, wrong would triumph,
Held we fall to rise, are baffled to fight better,
Sleep to wake."

For this stupendous task the Church at home must adopt some new methods. This enterprise cannot be maintained simply by passing the hat to those who happen to be present on a given Sunday once a year. We must insist on personal subscriptions, proportionately made and systematically paid. The rich should be urged to give their share, which they are not now doing. We must do less begging and pleading, as if missions were a charity and a side issue, and boldly declare that it is the supreme duty of the Church of God. It is time for Christendom to understand that its chief work in the twentieth century is to plan this movement on a scale gigantic in comparison with anything it has yet done, and to grapple intelligently, generously, and resolutely with the majestic work of making Jesus Christ adequately known to the whole world.

But let us not be misled by the idea that men are going to be converted wholesale or by any patent devices. An eminent and sincere worker in China says that present missionary methods remind him of the old-time sexton who went about a church and lighted each lamp separately, and that we ought to adopt the method of the modern sexton who simply goes behind the pulpit

and touches a button. "Convert a dozen of China's leaders," he cries, "and you will convert China." I do not believe in that kind of conversion. Some changes in method are indeed required, but not those that involve the abandonment of Christ's method of dealing with men.

But the changes that are needed, let us not hesitate to make, no matter what they cost. Nor should we be ashamed to confess that we have made some mistakes, and that we are ready to readjust our methods from time to time as God in his providence may direct. Because we did a thing last year is not a conclusive reason why we should do it next year. Did not Emerson say that consistency is the virtue of small minds? Let us do what we believe to be right before God today, whether or not it is what we did yesterday. The man who cannot change his mind when conditions have changed is not fit to be an administrator of a great enterprise. He is worse than a weak man, for the latter is amenable to advice, while the former is as stubbornly inaccessible to reason as a mule. Grant that some of our cherished plans do fail; it does not necessarily mean that God fails. More than once we have made this mistake. God is not tied up to our schemes. They may be defective, so that their miscarriage is really to the advantage of the work. Our only safety is to keep close to God. Moving with him, we shall make no mistakes. If the staggering reverse, the inexplicable providence occurs, let us not lose heart, but remember Christ's reply to Peter's anxious question: "What is that to thee? Follow thou me."

In the second place, we must recognize the part that the growing native church ought to have, especially, in the work of direct evangelization. In the past the typical missionary has been primarily an evangelist to the heathen. He had to be, for his was often the only voice from whom the message could be heard, and his work was necessarily individualistic. He has, therefore, been paramount. The mission and the Board have been expected to run everything. If anything was wanted, the Board was asked to do it. But as the result of wise and faithful labor a native church has now been created, and from this time on we must concede its proper share of responsibility for making the gospel known, and more and more definitely our missionary policy should emphasize the training of a native ministry for this purpose. Many things need to be done in non-Christian lands that it is not the function of the boards to do. Our business is to plant Chris-

tianity and help to get it started, and then educate it to take care of itself. It is true that in some lands the native church is yet in its infancy and must have aid and counsel. But more and more clearly we must recognize the principle. These popular appeals to send out thousands of missionaries in order that the heathen may hear the gospel ignore the part that the native church has in the preaching of the gospel. Since the world began, no people has ever been converted by foreigners. If all China is to hear the gospel, it must hear it chiefly from Chinese. I do not, of course, mean that our missionary work should cease to be evangelistic or that reinforcements are not needed. But I do mean that our policy should emphasize more largely the educational work which will produce a native ministry, and emphasize more largely too the duty of each native Christian to make Christ known to his countrymen, without expectation of pay from the foreigner.

Third, our work in the future should be less sectarian and more broadly Christian. I do not mean by this that our denominations are not Christian or that their work has been narrowly sectarian. In this respect the missionaries are already in advance of many in the home churches. But more and more we should unite in presenting to the heathen world, not so much the tenets on which we differ, as the truths on which we agree. I admire the ingenuity of those who can find good reasons for preaching denominational peculiarities to the heathen, but when I hear the labored arguments for such a policy, I sympathize with the child who, after a sermon in which the minister had eloquently urged that the unity for which the Lord prayed was consistent with sectarianism, said: "Mamma, if Christ didn't mean what he said, why didn't he say what he meant?" In India I met a swarthy native who knew just enough English to be able to tell me that he was a Scotch Presbyterian. Thank God, there is now a Union Presbyterian church in India, and also in Japan and Mexico and Korea, while a majestic one is forming in China. Why should not Presbyterians and other evangelical churches unite on the foreign field? Why force our differences upon the Christians of Asia? We would not be premature or impracticable. The deeply rooted differences of centuries are not to be eradicated in a day. We must feel our way along with caution and wisdom. The work abroad is in many respects a projection of the work at home, and it will be more or less hampered by our American divisions. But in the

presence of a vast heathen population, let us at least remember that our points of disagreement are less vital than our points of agreement. It is no part of our duty to perpetuate on the foreign field the sectarian divisions of Europe and America. One fundamental principle of our future missionary policy should be that expressed in the ringing proclamation of the Conference of Protestant Missions in Japan: "That all those who are one with Christ by faith are one body, and that all who love the Lord Jesus and his Church in sincerity and truth should pray and labor for the full realization of such a corporate oneness as the Master himself prayed for in the night in which he was betrayed."

It is a corollary of what has been said that we should avoid as far as possible identifying Christianity with questions on which Christians disagree. Such teaching is suicidal; for sooner or later the Asiatic finds out that a large number of Christians, including some missionaries, believe differently, and then there is danger that either his faith or his confidence in the missionary will be weakened. We must, indeed, frankly admit that there are questions on which we differ. We may even tell the native Christian what those things are and why we believe that we are right. But let us be manly enough and Christian enough to tell him at the same time, that there are questions on which equally devout Christians themselves are not agreed, so that when he learns these differences for himself his faith will not be disturbed.

And in the matter of the creed and government of the native church, we must more clearly recognize the right of each autonomous body of Christians to determine certain things for itself. Here is one of the anxious problems of the future. Will the rising church of Japan, of China, be a soundly evangelical church? God grant that it may be. And yet in the course of nearly two thousand years, Christianity has undoubtedly taken on some of the characteristics of the white races, and missionaries, inheriting these characteristics, have more or less unconsciously identified them with the essentials. Perhaps this is one reason that Christianity is so often called by the Chinese "the foreigner's religion," a saying that indicates an entire misconception of its real character. How far is it proper for us to impose upon them our Western terminology and ecclesiastical forms? How far are we to be the judge of what it is necessary for other churches to accept? It is difficult for us to realize to what an extent our modes of theological thought and our forms of church polity have been

influenced by our Western environment and the polemical struggles through which we have passed. The Oriental, not having passed through those particular controversies, knowing little and caring less about them, and having other controversies of his own, may not find our forms and methods exactly suited to his needs. Let us give to him the same freedom that we demand for ourselves, and refrain from imposing on other peoples those features of Christianity that are purely racial. We say that our aim is the establishment of a self-governing, self-supporting, and self-propagating church. Let us not shrink from the realization of our avowed aim. Let the Asiatics accept Christ for themselves and develop for themselves the methods and institutions that result from his teaching. Let us have faith in our brethren and faith in God. When Christ said that he would be with his disciples alway, he meant his disciples in Asia and Africa as well as in Europe and America. The operations of the Holy Spirit are not confined to the white man. We should plant in non-Christian lands the fundamental principles of the gospel of Jesus Christ, and then give the native church reasonable freedom to make some adaptations for itself. If in the exercise of that freedom it does some things that we deprecate, let us not be frightened and think that our work has been in vain. The Bible was written by Asiatics and in an Asiatic language. Christ himself was an Asiatic. We of the West have, perhaps, only imperfectly understood that Asiatic Bible and Asiatic Christ, and it may be that by the guidance of God's Spirit upon the rising churches of Asia, a new and broader and more perfect interpretation of the gospel of Christ may be made known to the world.

"Our little systems have their day;
They have their day and cease to be:
They are but broken lights of thee,
And thou, O Lord, art more than they."

But no changes that have been made and none that will be made impair in the slightest degree the imperative character of the missionary obligation. Rather do they strengthen it. There may, indeed, be a change of emphasis in the motives that prompt men to engage in missionary work. Some of the motives that stirred our fathers are not as strongly operative today. But other motives have emerged that were then but dimly understood. But the great central facts still stand, that the knowl-

edge of Jesus Christ means the temporal and eternal salvation of men; that it is the duty of those who have that knowledge to make it known to those that do not have it; that no matter how distant the ignorant may be, no matter how widely they may differ from us, no matter whether they are conscious of their need, or how much trouble and expense we may incur in reaching them, we must get to them, if we are loyal to our own consciences and to our crucified and risen Lord. Above all the tumult of theological strife, the one object that is towering more and more clearly and commandingly before men is the figure of Jesus Christ, the divine and eternal Son of the ever-living God. In him is the true unity of the race, and around him cluster its noblest activities. However much Christians may differ as to other things, they will be more and more agreed as to the imperative duty and the inspiring privilege of preaching to the world that gospel which, unaged by time and unweakened by attack, stands before us in fadeless beauty and imperishable vitality — the only hope for a needy race.

We rejoice in the advance of civilization, but no mere civilization can ever save a world. There is no moral quality in a steamboat or a ballot box. A merely material civilization is always and everywhere a curse rather than a blessing. From the Garden of Eden down, the fall of man has resulted from what George Adam Smith calls "the increase of knowledge and of power unaccompanied by reverence. . . . No evolution is stable which neglects the moral factor or seeks to shake itself free from the eternal duties of obedience and of faith. . . . The song of Lamech echoes from a remote antiquity the savage truth that the first results of civilization are to equip hatred and render revenge more deadly . . . a savage exultation in the fresh power of vengeance which all the novel instruments have placed in their inventor's hands."

Legislation cannot add the desired quality. Laws deal only with external acts and relations; they do not make bad men good. In the language of Herbert Spencer, "There is no political alchemy by which you can get golden conduct out of leaden motives." As for secular education, Macaulay truly says that nine tenths of the evils that afflict the human race come from a union of high intelligence and low desires. Greek and Roman culture were at their highest point of development when the ancient world was literally rotten with vice. The student of the Renaissance knows

that Italy was never worse morally than in the period famous for its revival of classic learning. "Under the thin mask of humane refinement," says the historian Symonds, "leered the untamed savage; and an age that boasted not unreasonably of its mental progress was, at the same time, notorious for the vices that disgrace mankind."

Some allege that civilization should precede Christianity, but Dr. James Stewart says: "Trade and commerce have been on the west coast of Africa for more than three centuries. What have they made of that region? Some of its tribes are more hopeless, more sunken morally and socially, and rapidly becoming more commercially valueless, than any tribes that may be found throughout the whole of the continent. Mere commercial influence, by its example or its teaching during all that time, has had little effect on the cruelty and reckless shedding of blood and the human sacrifices of the besotted paganism which still exists near that coast." It is the gospel that men need, the gospel that can enter the heart of unregenerate man, throttle its passions, and make him a new creature.

There are other questions of which I would like to speak. As we stand on this historic spot,

"I feel my view of time grow wondrous wide;
I see the world of old, and overawed,
I note the magic of the swelling tide,
Instinct with power, transcending human laud."

But, without attempting further details, may we not, as we face the future, see the main outlines of a glorious vision; not the baseless dream of the enthusiast, but the reasonable expectation of those who believe that the divine hand guides the destinies of men, and that underneath all the commotions of earth, the currents of time are sweeping toward that

"One far-off divine event,
To which the whole creation moves."

And this vision is that the movement for the evangelization of the world will continue to grow and assume more and more majestic proportions until all men shall know the Lord.

Is it not true, missionaries and secretaries, that reports justify this vision? Is not every mail burdened with them? As I read the letters that pour into my office, I sometimes feel, like Ahimaaz of old, that I must now run and bear tidings of victory. The

number of converts is increasing by leaps and bounds. But apart from this, there are unmistakable signs that a great movement has begun. The very fact that heathen systems are passing from indifference to hostility, and feel obliged to conceal their coarser practices and to emphasize their better features, is a tribute to the growing power of Christianity. Society in Asia is becoming more ashamed of open vice. Standards of conduct are growing purer. The character of Christ is universally conceded to be the loftiest in history. What Benjamin Kidd calls the altruistic ideas of Christianity have been liberated in heathen nations and they are slowly but surely transforming them. As you travel through those vast continents, you become conscious of the working of mighty forces that are creating conditions more favorable to the rapid triumph of the gospel. You are impressed not so much by the actual number of those already converted, as by the strength of the current that is sweeping majestically toward the goals of God. You feel with Gibson that the situation is satisfactory, not that we are contented with ourselves or with our work, but that "a crucial experiment has been made. We know what can be done and can predict results." We see that we are in the trend of the divine purpose and that "His day is marching on." The skeptic may sneer and the critic object, but we reply in the ringing words of Gladstone on the Reform Bill: "Time is on our side. The great social forces which move onward in their might and majesty, and which the tumults of these strifes do not for a moment impede or disturb, those forces are marshaled in our support. And the banner which we now carry in the fight, though perhaps at some moment of the struggle it may droop over our sinking hearts, yet will float again in the eye of heaven and will be borne, perhaps not to an easy, but to a certain and to a not distant victory." Is there not divine authority for this vision? Did not Paul declare that it is the purpose of God to sum up all things in Christ and that every knee shall bow and every tongue confess that Jesus Christ is Lord?

In a famous art gallery there is a painting called "Anno Domini." It represents an Egyptian temple, from whose spacious courts a brilliant procession of soldiers, statesmen, philosophers, artists, musicians, and priests is advancing in triumphal march, bearing a huge idol, the challenge and the boast of heathenism. Across the pathway of the procession is an ass, whose bridle is held by a reverent looking man and upon whose back is a fair young

mother with her infant child. It is Jesus, just entering Egypt in flight from the wrath of Herod, and there crossing the path of aggressive heathenism. Then the clock strikes and the era of our Lord begins. It is a noble parable. Its fulfillment has been long delayed till the Child has become a Man, crucified, risen, crowned. But now, in full majesty and power, He stands across the pathway of advancing heathenism. There may be confusion and tumult for a time. The heathen may rage "and the rulers take counsel together against the Lord." But the idol shall be broken "with a rod of iron," and the King upon his holy hill shall have "the heathen for 'his' inheritance and the uttermost parts of the earth for 'his' possession."

And, therefore, as we stand today under the open sky on this spot sacred to the memories of the mighty dead, we reverently say, in the immortal words of Lincoln at Gettysburg: "We should be here dedicated to the great task remaining before us: that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion; that we here highly resolve that these dead shall not have died in vain."

BRIEF ADDRESSES BY NATIVE CHRISTIANS FROM THE
FOREIGN MISSION FIELDS.

GREETINGS FROM ARNOLD SIDOBE HIWALE, OF INDIA.

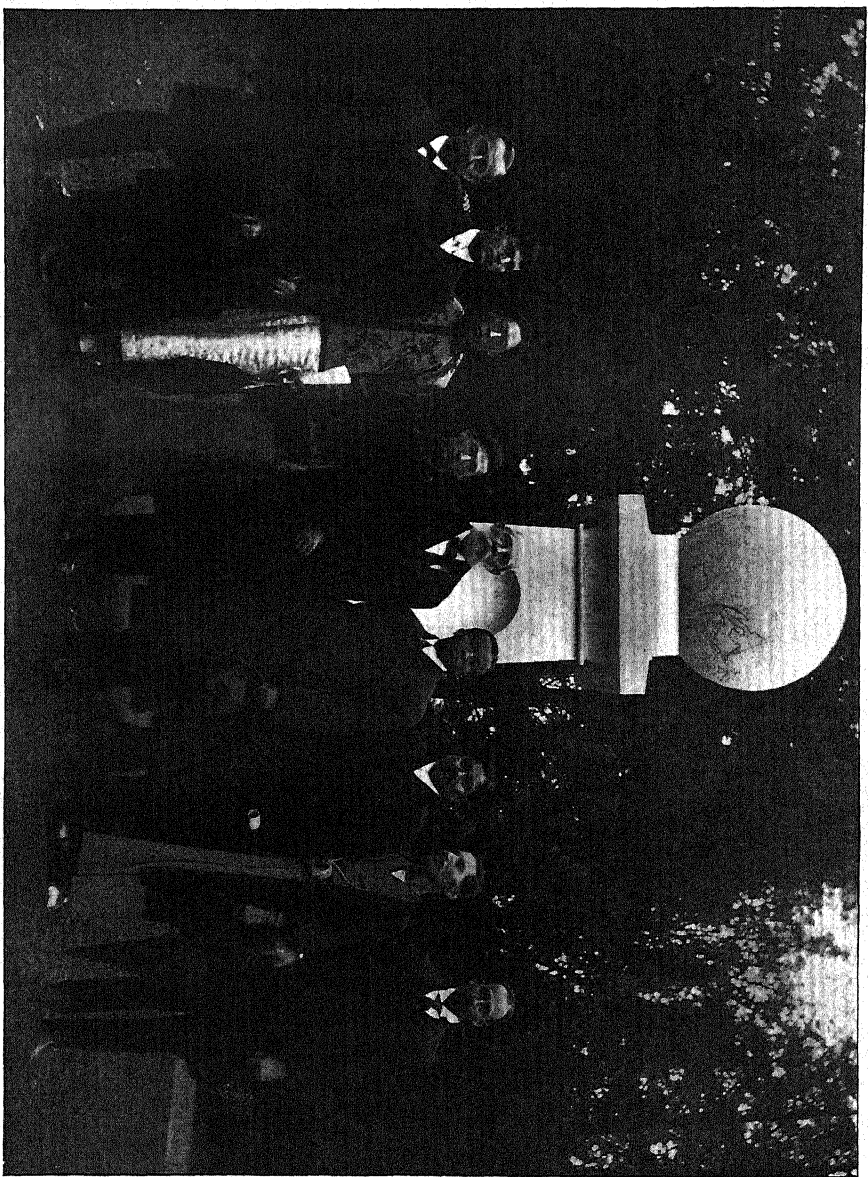
To be present at this centennial meeting of the American Board I esteem one of the greatest privileges of my life. Not only to the men who began this grand movement do I feel grateful, but also the place from which it started is very dear to my heart. Indeed, this movement made me what I am today. You who are the sons and daughters of a free land, and who inherit the riches of Christ, can hardly understand the significance of a gathering like this, but we who owe our all to this Board, honor and esteem it beyond our power of expression, and that is why I say that what Jerusalem was to the Crusaders, what Benares is to the Hindus, and what Mecca is to the Moham-medans, the Haystack is to the converts of this Board all over the world.

It was to India that this Board sent two of its first missionaries. After landing there they found opposition and many difficulties, but, brave and determined, they never faltered in their God-given duty. They faced all difficulties and trial and, in the time of opposition, they planned out their intended work.

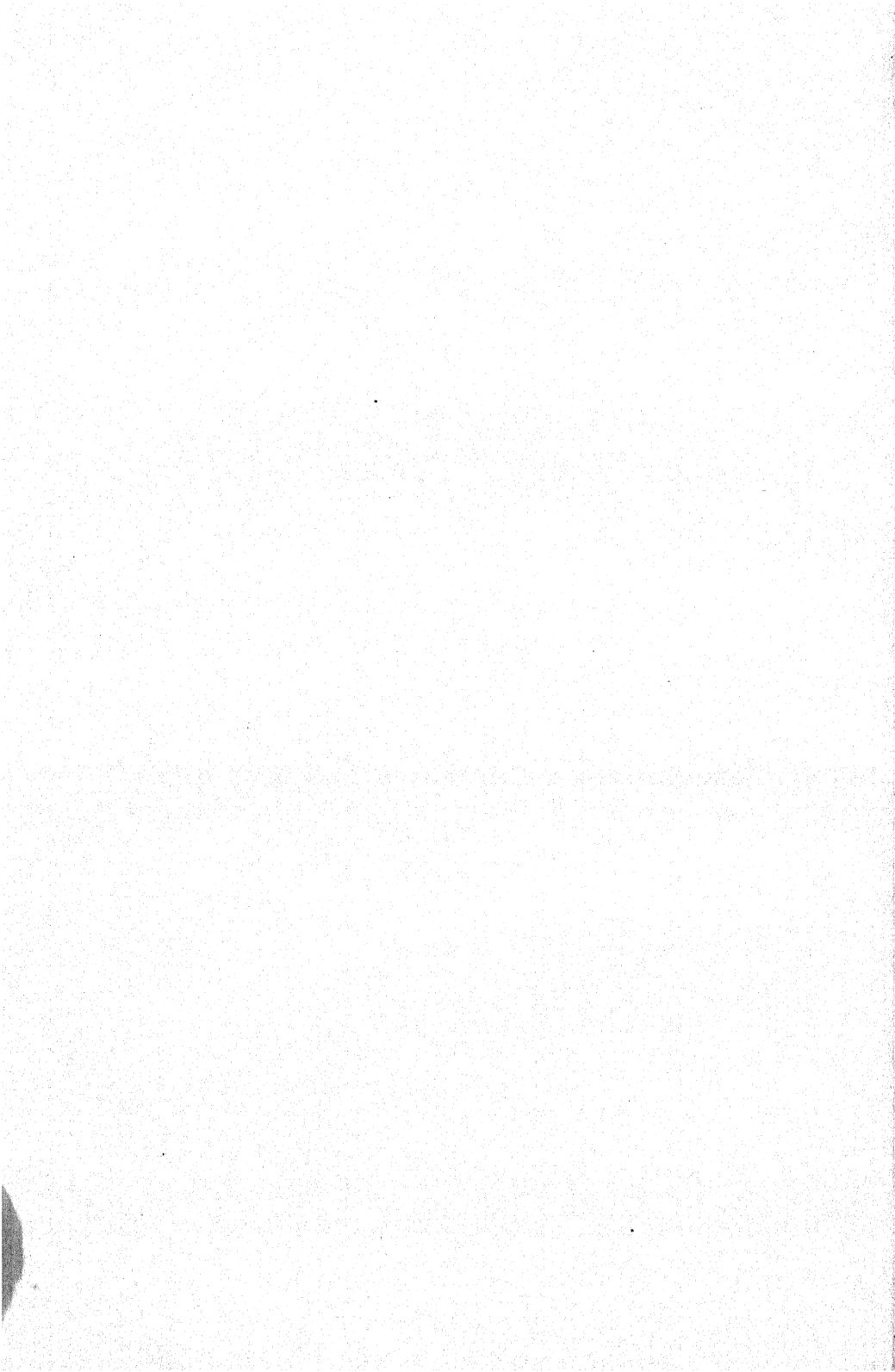
One of them lived in the city, while the other went traveling from town to town and from village to village, under that hot Indian sun, thus visiting crowds of the natives who never had heard what the gospel was. He went to the holy place we call Nasik Shkatra, which is on the bank of the holy river, the Krishna, and while working among the pilgrims who had gathered there from all parts of India to get rid of their sins, he fell asleep in the Lord Jesus Christ, and was buried there, far away from his country and from his dear friends and relatives.

Brethren! when the very foundation of our Indian churches is cemented by the blood of your own brave and consecrated countrymen, do believe the hour of final victory is certain. Soul after soul is being added to the list of his children.

And as you see me here speaking about India, and that, too, in your language, let me beg you to remember that I am only one of the multitude of converts in India, the fruits of the work of your



PRESIDENT CAPEN AND THE NATIVE CONVERTS AT THE HAYSTACK MONUMENT.



missionaries whom you sent to convert us and make us the followers of the same God whom you worship and honor.

When I am asked to speak a word concerning India, what can I say but a word of thanks for the great work you have done there? You can hardly imagine how grateful we who are led to Christ in our heathen countries are to this Board for its many kindnesses, and more than that, for sending us the gospel that we might inherit eternal salvation through our common Lord and Redeemer.

Because of your success in obtaining freedom and liberty, the French people congratulated you by presenting you the Statue of Liberty, which stands today in New York Harbor. Christian India, and especially Congregational Christian India, has no gold and silver by which to show you her gratitude, but she is building up a strong tower of mighty prayers, unseen, yet not unheard, before the throne of the Almighty for your prosperity.

Your reports tell of the many and great works already begun in India, but what are these when the whole land is considered? India has three hundred million people; that is to say, one fifth of the world's population. The great work already done is but a beginning. Thousands of people are perishing without the gospel. If you could quadruple your Christian army in the immediate future, the people of India would soon turn to Christianity, not by hundreds or thousands, but by hundreds of thousands. I fear that five or ten years hence will be too late.

Is it not right at such a critical time as this for us to stretch out our feeble hands for the help from you who are strong and mighty in Christendom, and ask you to increase your noble work? At present, India is passing through a very strange experience. In spite of the work of all the Christian societies, India practically is a heathen country, and yet she is trying to learn all the Western ways of life. Her young men are going to the different parts of Europe and America to get the benefit of their commercial and industrial enterprises. This they are doing, but quite apart from the Christian religion. If the East is allowed to become civilized without Christianity, the Church of God will face some of the difficulties which it did in the first few centuries. The East is waking up. It is on fire on account of the Russo-Japanese War. Do not encourage India, China, and Japan, which make half of the world with their tremendous populations, to fight for their rights while they remain in their heathenism. Let them not think that prosperity and fame can be obtained without learning and

practicing the eternal truth which has been taught by our Saviour, "Love thy neighbor as thyself."

While I am thus pleading for India, and reminding you of the great need of evangelization in that land at this very moment, I ask you to remember also that our churches, small and poor as they are, are nevertheless trying to do their duty for their own land and countrymen. We try to give heed to your teaching about giving. The salvation of India depends on her own sons and daughters. We need your help to become efficient in saving our land.

In the providence of our loving Father, we fortunately have a just and generous government. During recent years, famines and plagues have made their home in India. If it were not for the kind government and your generous help, rendered to us in the years of calamity, thousands of our people would have perished without food and shelter. So, Christian friends and benefactors, in the midst of a thousand and one difficulties, we have shown courage and the spirit of endurance.

We beg you to listen to the pleas that come to you. Increase the reinforcements. Think of our three hundred million people. Study the situation of our millions upon millions of children. Rejoice with the women of India, who have been buried for the past three thousand years in slavery and degradation, and who now find relief and shelter at your door.

Christian friends and members of the American Board, I again express my thanks to you for lifting us out of the dense darkness of heathenism into the clear light of Christianity; for showing us the true and loving Father through his son, Jesus Christ; for making into men and women us who were buried for centuries together in superstition, ignorance, and idolatry; for saving our thousands of orphan children from the very jaws of death, and giving them their daily bread; for clothing our widows and old people; yea, for relieving the sorrows and pains, both physical and spiritual, of thousands; for giving food and shelter to them that were driven from their houses for the sake of the gospel; for building schoolhouses and dormitories for mental and spiritual instruction; for encouraging our young men and women to form Christian communities and also for uplifting them so that they may be able to fill the responsible places of leadership. But more than all I thank you for creating in the depths of our Hindu hearts a conscience, and for building the Church of God in our land of Hindustan.

May the Heavenly Father pour his richest blessing upon you and upon your children, and may he also prosper you and your free country in hastening the coming of the kingdom of God.

GREETING FROM HENRY M. HOISINGTON KULASINGHE, OF CEYLON.

"THERE is a time for everything," says the preacher; "a time to sow and a time to reap; a time to weep, and a time to rejoice; a time to speak, and a time to be silent." In the multitude of the thoughts that rise within me as I stand before you, as the representative of the work of the Board in Ceylon, I would rather remain silent, and let my presence alone convey to you the message that burns within my heart for expression.

Bishop Heber depicts Ceylon in words familiar to most of you:

"What though the spicy breezes
Blow soft o'er Ceylon's isle,
Though every prospect pleases
And only man is vile;
In vain with lavish kindness
The gifts of God are strewn,
The heathen in his blindness
Bows down to wood and stone,"

— a curious blend of beauty and pathos. But it gives you only a partial aspect of that island and its people, and it was written several years ago. Had Bishop Heber been to Jaffna, in the northern part of the island, and seen what a contrast it presented in many respects to the scene in central Ceylon, which inspired his muse, he might have given us a very different picture. But times have changed, and even in slow-moving Orient, "Progress is the law of life."

I come to you as the representative of young and growing Ceylon as we find it today, after more than a century of British occupation and an equally long period of Christian missionary enterprise. I have three generations of Christian blood in me, and it is, by no means, unique. What you see in me, you find reproduced in many other lives in Jaffna. Ninety years ago Jaffna was very little known to the West, and its people knew nothing of Christ and his message of love to the world. They were hardly aware at all of the existence of a world outside their own narrow bounds. If you visit Jaffna today you will not believe your own eyes. Such a complete transformation in every

respect from the island to which the pioneer missionaries were sent!

You ask me what has done this? Is it due to the British occupation? I say, Only in part. Has the character of the people anything to do with it? I say, Very little. But the reason is ultimately to be found in the moral supremacy of the gospel of Jesus Christ, and its power to save and to transform the lives of men and women.

My countrymen understand the power of that gospel, and greatly appreciate the spirit of Christian America in sending missionaries to bear that gospel to our shores. Their coming and living amongst us; the noble testimony of their lives, which was permeated with that message; their spirit of sacrifice and heroism in leaving home and other kindred ties in obedience to that call; their constant devotion and loyalty to the cause of loving service and helpfulness to human need till death called them to a higher and nobler service,—these have been to us the very essence of that gospel message, the evidence of a new life and the dawn of a new era of progress.

I have been sent to voice the gratitude of my countrymen for the gospel of peace which America sent to us through a noble band of consecrated men and women, whose memory is held in much love and esteem by the people of Jaffna whom they came to redeem for Christ. I recall with reverent memory the names of these honored men of God, Hoisington, Spaulding, Meigs, Richards, Poor, Green, Hastings, Smith, and Howland, and some saintly women amongst them, such as the Misses Agnew and Leitch, who gave their lives willingly for Jaffna and lived to see that their sacrifice was not paid in vain.

MESSAGE OF AKAIKO AKANA, OF HAWAII.

AKAIKO AKANA presented himself as one of the fruits of the work of the United States missionaries in Hawaii. He said that the seed had been sown and there had been a great change as the result of the missionary work. He said that he had given up a more promising future so far as fame and finances are concerned to follow the missionary work, and he made an urgent appeal to the people in the United States interested in missions not to forget Hawaii. He wanted Christianity more general in the islands, saying there is plenty of room for righteousness. He deplored

the present custom of breaking the Sabbath by baseball and golf in his land, and said that he wanted it stopped and was working to that end, and he asked the members of the American Board and all others to make it a subject of prayer.

GREETING FROM FEI CHI HAO, OF CHINA, A STUDENT AT YALE
UNIVERSITY.

Friends of the American Board: It is a great pleasure and honor to stand before you this afternoon on this great occasion as one of the many fruits of your missionary work in China. I can do no better in the few minutes allotted me than to tell you what the missionaries whom you commissioned have done for me and for my family, though there is nothing in ourselves to boast of, but I must bear testimony to the transforming power of Christianity.

Through my father's severe illness, some twenty-five years ago, he was converted to the Christian religion under the influence of the missionaries of the Congregational denomination, and my mother soon followed in his steps and became a faithful follower of Jesus Christ. They gave up idol worship, card playing, and many other worldly pleasures. They put my brother, my two sisters, and myself into Christian schools. My mother was not educated, and never had a chance to go to school; but at the age of forty-two, soon after her conversion, the missionaries began to teach her to read, so that at her death there was not a single Chinese character in the New Testament that she did not know. Day after day for several years she used to sit in the women's dispensary in my native city of T'ung Chou and tell the simple but beautiful story of Jesus to hundreds of women, until finally, in 1900, she gladly gave up her earthly life for the Master whom she had learned to love. Both of my parents are now wearing the martyr's crown in the "Home above." This is a sample of what I call the result of your work.

I am always glad and thankful that I was born in a Christian home, a rare privilege that very few Chinese have, and that I was educated in your missionary schools for fifteen years. I knew the missionaries in T'ung Chou almost as early as I knew my parents, and I am proud to be called, not "friend," but the "son" of the missionaries of the American Board. It is my high ambition now to follow in the footsteps of your missionaries and

carry back the blessed message to my people in the near future. This also is what I call a result of your work.

May I tell you some other sad but glorious results of your work during the Boxer uprising in 1900? It is a pitiful thing that a large number of your missionaries were massacred by the Boxers; but do you know, friends, that a much larger number of the native converts perished together with them? For instance, in my native city of T'ung Chou more than half of the four hundred native Christians were killed, more than two thirds in the city of Tai Ku, scores in Pao Ting Fu, Pekin, Kalgan, and many other places. Many of these native martyrs had chances to escape and thus to save their lives, but the power of Christianity and the love of your missionaries got hold of their hearts. They preferred to die with their missionary friends than to escape and live alone. This I call another result of your work.

I am not ashamed that I am a Chinese. I sincerely believe the beautiful saying in our church, "The blood of the martyrs is the seed of the church." The blood of the many thousand native converts became the seed of the native church and made my country much richer than she was before. This also is the result of missionary work. Is it worth while, then, to continue your work there in the dark kingdom?

China is in a most critical condition just now. She has aroused from her long slumber. She wants to change and reform. She wishes to adapt herself to Western civilization. But, alas! She only wants the fruits of Christianity, but not the root. We need colleges and universities. We need warships and good soldiers. We need to build railroads and open up mines. But the thing that we need most, just now, is Christianity. The Christian religion is the only hope and salvation of China. The work of our Board is at present in a flourishing condition. Pardon me if I use the slang expression and tell you that our work is simply "booming." New converts are increasing at a tremendous rate, and the present golden opportunity for doing missionary work will not last long. Are you willing to seize the advantage and make good use of this opportunity to reap the harvest that is ready and waiting for you?

Let us not look at the sunny side of your work only. It is characteristic of the Christian religion that it is not welcomed at first, wherever it goes. Jesus himself was persecuted and crucified, and many of his disciples were put to death likewise. And it has happened time and again in church history that the disciples of

Jesus Christ have had to give up their earthly lives for the truth and to die for the principle for which they stood. Why, then, do you wonder that some of your missionaries were unwelcome in China and that some of them were massacred? It is hard for the average Chinese to understand your religious motives. They cannot understand why you have spent a large amount of money and energy and made great sacrifices to send out these missionaries; but let me assure you that some day they will all understand and will find that the missionaries are the best friends they have in China. Continue your work and do your best; you will feel repaid at the end. There will be no regret for whatever energy, money, and prayer you may be able to put into this missionary enterprise.

Before I sit down let me, in behalf of the happy and grateful native converts of the North China and South China missions, and of the Fu Chow and Shansi missions, express to you our hearty thanks for what you have done for us in the past, and for what you are doing for us now, and let me take the liberty to thank you in advance for what you will continue to do for us in the future.

On behalf of my brothers who are still in the darkness, let me earnestly beseech you, my dear friends, "Come over and help us." We do need you.

GREETING FROM H. H. K'UNG, OF CHINA, A GRADUATE OF OBERLIN COLLEGE, AND NOW A GRADUATE STUDENT AT YALE UNIVERSITY.

Mr. President and Ladies and Gentlemen of the Conference: I come to you as a native Christian of China, and a member of the Shansi Mission, to which many of your devoted missionaries belonged, — men and women of noblest character and Christlike spirit, who counted not their lives dear unto themselves, but rather died for Christ and their converts. I, as one of the products of the American Board's Shansi Mission, take great pleasure in bringing an expression of deepest gratitude and of hearty congratulation from the Christians of China to the churches of this blessed land upon this memorable celebration of the mother Board of Missions at this historic place.

Through the love of God we are brought face to face here from the ends of the earth, not as strangers, but rather as a brother meets

another brother whose welfare concerns him. I suppose that it was with such a brotherly feeling and spirit that the five young Williams College students were led to consecrate their lives to God, and to people who were unknown to them.

We, the native Christians of China, feel grateful to you, not merely because you have sent your missionaries to bring Western learning to our youth, and your healing art to cure our sick ones, but also because you have shown us, through your representatives, how to live a rational and God-fearing life. Again, we are grateful to you, not only because your missionaries have done what they could for a few individuals, but more especially for the interest that they have taken in the welfare of our whole nation. Indeed, we have found them to be patient, earnest, faithful, and cheerful, ready either for a welcome or for rejection. We are glad to bear testimony that your missionaries have proved themselves worthy of the title, "Fishers of men." For all of this the Christians of China wish to express their appreciation, as did her keen but non-Christian statesman, the famous viceroy, Tuan Fang, who said at a banquet in New York City, "For all of these services your missionaries have rendered us, you will not find China ungrateful."

We congratulate you upon the successful work that your Board has done in the last century, and we are glad to hear that the members of the Congregational churches have responded to the call of the Board's need and that the million dollars have been raised. Yet, above all, we are happy to observe the wisdom of the Board in selecting as officers and missionaries those who have proved adequate for the hard tasks of the great missionary movement.

As for the urgent need of China at this critical time, compared with which there is no equal in her long history of four thousand years, I cannot help wishing that I might have the power to impress upon every one of you at this historical gathering the fact that the "Giant of the Far East" is waking from his sleep, and in the very near future dear old Cathay, the long-lived nation, will take her seat among the first-class powers of the world. Then the Christian people of this country will have cause to be proud that America has had a share in the great regeneration of China.

"We can do it if we will." Let us take that motto of the founders of this great mission board and make it the prayer of our church, and answer the Lord, "Yes, we can do it, and, God

helping us, we will do it." Will you do it? Will you help to make the great old empire a Christian tower? This is your golden opportunity!

"Hark! the voice of Jesus calling,
'Who will go and work today?
Fields are white and harvest waiting;
Who will bear the sheaves away?'
Long and loud the Master calleth,
Rich reward he offers thee;
Who will answer, gladly saying,
'Here am I, O Lord, send me.'"

GREETING FROM REV. OSCAR M. CHAMBERLAIN, OF TURKEY.

I HAVE the pleasure to greet you and tell you of what the foreign missions have meant to Turkey. Time will not allow me to enter upon the details of this subject. I shall only endeavor to give you an idea of what the American Board has done for Turkey, as a result of my personal experience and observation. No statement of Turkey is complete without the account of the development of the missionary enterprises. The missionary efforts have been successful mainly among the Armenians.

At first the work of the missionaries was rather evangelistic, there was comparatively little of systematic education. With the gradual rise of communities it became absolutely necessary that attention should be given to the principles underlying the conduct of communities in far more flourishing lands. Some of the missionaries felt that they were simply heralds of the gospel, and could not see the absolute necessity of secular education, while others realized its importance to the development of national life. Moreover, the demand for this increased steadily. Young men of insatiate desire for development sought higher learning; they saw before them opening a sphere of research. If the missionaries failed in supplying them with it, they would, perhaps, resort to what, then, were infidel schools in Europe. They realized that evangelism and education must go hand in hand, and such recognition of the importance of secular education gave birth to many primary, intermediate, and high schools, and colleges of learning, and aside from these there have been established orphanages, hospitals, and a variety of institutions, which owe their inception to the supreme influence of missions.

The question is often asked, What are the relations between the missionaries and the Turkish government? There is no doubt

that the Turkish government views them as enemies of the present Turkish rule, but this is in no sense true. The American missionaries have assumed the position that the Turkish government is the government of the country, and its laws must be loyally observed, but if these laws are glaring violations of personal right and "common-sense" they will do all they can to secure a corrective measure. Even in the attempts made to stir up revolutionary movements in some sections of the country, they have held themselves absolutely aloof from such movements. However, their instructions and preaching have inevitably created an intense love for liberty, religious and political as well; they have brought *light* into the empire, and light is always disturbing where there is corruption.

Individually these missionaries represent the very highest grade of capacity and strong character. The record of their achievements in literature, in research, and in education is not surpassed by that of any class of men and women in the world, and I challenge the man who can prove the contrary. The words of Sir Philip Currie in connection with the late events in Turkey will stand as perpetual rebuttal to any false charges. He said: "The one bright spot in all the darkness that has covered Asiatic Turkey has been the heroism, the prudence, and the common-sense of the American missionaries."

Now, in order to make it more personal, I will state to you my own experience of what the American missionaries have done for me. I was born from Christian parents, who belonged to the Armenian Gregorian church, but lived the lives of non-Christians. Only a lad then, I heard of the new ideas which the missionaries propagated, and became interested in learning more of these new ideas. The result was the birth of a strong desire in me to embrace the Protestant faith. I told my father that I had decided to join the Congregational church. He became intensely provoked, and compelled me to leave home immediately. He renounced me as his son. I left home with no penny in my pocket, hungry for a day, and no one knew it until one of my schoolmates found out that I was hungry and kindly offered me a penny with which to buy some bread. I explained to Rev. Albert Hubbard (missionary then at Sivas, Turkey) all about my discouraging situation. He was interested in me and was very much in sympathy with my situation. At last he said, "Be of good courage, I will stand by you." These words breathed into my soul a new cour-

age, and inspired my heart with a fresh ambition to suffer all things for the Master's sake. I am glad to say that my father admitted me into his home later on, seeing the value and the transforming power of the gospel.

During all the years that I attended the American Normal School and Anatolia College the influence of those missionaries elevated my ideals and molded my Christian character. Their lives and personalities have impressed me very deeply, and especially their intense earnestness in the message of the gospel is what has created in me a new ambition to live for God and bear witness for the crucified Lord.

Honorable members of the American Board and dear friends, I stand before you as a representative of this people and witness to you for the work of the missionaries in Turkey, and desire, on their behalf, to express my appreciation of the work of the missionaries who left their native land in order to share in the sufferings of those people across the ocean, denying to themselves many privileges here just for the sake of comforting them with a living message. We thank you still more for the bountiful aid which you have rendered in order to make the light of the gospel shine once more on the eclipsed mountain tops of the land of Armenia, which accepted Christianity as a nation for the first time, and was once a center of Christian civilization.

My earnest prayer is that God bless this nation to send out more men and women to preach to them who are crying, "Come over into Armenia and help us." I most surely believe that the spirit that moved the hearts of those young men at the Haystack Meeting to lay the foundation of such an enterprise will also move many a heart here to a more energetic enterprise and more enthusiastic service, for those who are intrusted to your care and efforts; for in so doing you will fulfill the sentiment of Mr. Gladstone, who said, "To serve Armenia is to serve civilization," and in so doing especially you will fulfill the command of the Master, "Go ye, therefore, and teach all nations."

GREETING FROM STEPHEN KA NDUNGE GUMEDE, OF SOUTH AFRICA,
A GRADUATE OF WILBERFORCE UNIVERSITY, OHIO, AND
NOW A STUDENT AT THE UNIVERSITY OF MICHIGAN.

I ESTEEM it a privilege and a high honor to be invited to say a few words on this great occasion in behalf of my fellow people

beyond the sea. I am requested by your invitation to bring their greetings and to speak for them. As their representative, I bring to you, one and all, hearty greetings and congratulations; I bring their good wishes and an abundance of love for their mother church.

When we Zulus think of the Haystack Prayer Meeting, the story of over seventy years ago, handed down to us by those who can bridge that mighty gap, comes vividly to our minds. It is the story of the brave missionary pioneers who made themselves exiles from home and cultured society, who faced the stormy seas with the true missionary courage. In your native land see them blazing their way through natural forests; see them crossing the arid plains; see them on their way to Umgungundhlovu, there to plead with the Zulu king to let the "sons of heaven" go from out the bondage of heathenism; finally, see them declaring to the king and his subjects the Great-Great whom they ignorantly did worship.

In the lowly kraals and in the scattered mission stations the names of Lindley and Adams, Grout and Venable, Champion and Wilson, — yes, and the names of those heroes who followed them, who now lie buried on the field of their labor, on whose graves the Natal winds chant the perpetual requiem, — their names shall ever be household words. Although they are dead their memory is precious; it grows brighter with the years. Our love for them shall be

"Deeper than the pillared skies,
High as that peak in heaven where Milton kneels,
Deep as that grave in hell where Caesar lies."

Time would not permit me to talk of the consecrated men and women who are today carrying on the work started by the pioneers, who are watching our every forward movement as a parent watches a child, who see to it that our growth is healthful.

My fellow people would be ungrateful were they to ignore the sources from whence they derive these benefits and advantages. To you, ladies and gentlemen, who are faithfully directing and guarding our interests without any compensation and with no thought of reward — to you they would have me express their gratitude. The infinite love they have for you cannot be expressed by a finite word; for, indeed, there are thoughts and ideas which the human speech, creation's divinest work though it may be, is too weak to voice.

During the past seventy-one years much has been accomplished, but the present and the future call for more efforts. Fired by the spirit of the twentieth century — the spirit of progress — the Amaxoza and the Zulus, leaders in educational movements, are on the threshold of a great educational awakening. They are embarked upon a revolution in thought and life. Their desire for education is so great that it has allured them from their fire-sides and has made them the globe-trotters. Their determination, their shibboleth, seems to be, "to catch up with the vanguard of civilization."

At times like these, when mighty movements are going on, they are in danger of setting up new gods; of forgetting the high ideals of the past and following those paths which will lead them into the quicksands of dishonor and despair.

It is of prime importance, therefore, that their friends stand out and hold the light to guide their footsteps. They must see to the laying of the foundation, that it is broad and firm. What better foundation can be laid than a broad and liberal education?

They have outgrown that education which is bounded by the three Rs. The need, therefore, is not so much for founding new schools, but the most imperative need is to put to the standard of modern efficiency the schools at Amanzimtoti, Inanda, and Umzumbe. The centennial celebration must mark changes in the curricula of these schools.

Hereafter they must be schools for higher education in the true sense of the word. They must give the native youths that education which will fit them for better living and better serving; that education which will supplant the tribal egoism with the altruism that will beget service for the whole. They must "rear up minds with the aspirations and faculties above the herd, capable of leading on their countrymen to greater achievement in virtue, intelligence, and general well being."

The Zulu Christian industrial school, founded by one of your sons, must teach them that all labor is honorable, and only idleness is a crime. Although through the "poll-tax fuss" the colony has been plunged into war, I still have great faith in the Natal government. In this noble work it will, as in the past, coöperate with you; it will increase its annual appropriation for native schools; it will second you in every effort. For a system of primary schools, culminating in schools for higher education, is the surest guaranty a colony can have for peace, respect for

authorities, reverence for the laws and the lofty ideals of citizenship. Where the masses are ignorant there is no peace. Ignorance never did and never will help any government. When the Natal government shall look more after the education and the development of *all* his Majesty's subjects in the colony, it will be safe from the attacks of Bambata and his followers; homes will not be laid waste; promising young men will not perish on the battlefield; women will not be bowed down by a grief too bitter for tears.

These disconnected thoughts, Mr. President, will run off into the gulf of oblivion and there be forgotten. But may the noble voices ringing in earnest tones from the far-off native land for education, remain with you and with this body as a perpetual prayer.

GREETING FROM REV. S. SATO, OF JAPAN, AND OF OBERLIN
THEOLOGICAL SEMINARY.

I AM much pleased to have the honor of speaking to you on this great memorial day as a representative of the Doshisha College, but I am very sorry that I can speak neither Anglo-English nor American-English.

I hope you will not rebuke me for speaking my own English, that is to say, Japanese-English.

When the late Dr. Neesima came back from America to Japan it was a short time after the restoration. At that time the Japanese government needed such a man as Dr. Neesima, who was well acquainted with the conditions of foreign countries. So they offered him a high official position, but he declined it, preferring to establish the Doshisha College at Kyoto with Drs. Davis, Green, and Learned, American missionaries.

At first they were very much persecuted by the prefecture government and the priests of Honguwawji temple. Nevertheless in a few years the attendance at the college increased rapidly.

Dr. Neesima was much encouraged, and in the seventeenth year of Meiji, that is, 1883, he declared his wish to change the Doshisha College to a university. He raised a great sum of money in Japan, but it was not large enough, so he came to this country and went to Europe to ask his friends to help him. Though he was not able to accomplish his object then, yet the Doshisha has grown to be a noted institution, not only in Japan, but in other countries.

After the late Dr. Neesima's death, many graduates withdrew from the Doshisha. Some of them became mayors of large cities

or managers of the imperial Japanese bank, and other important financial institutions. Others have high government positions, and still others became members of the Imperial Diet, or famous editors. This seemed to be a great crash to the Doshisha. Yes, it was a great blow to the Doshisha at that time. But it was God's will, I think. By their going out they prepared positions for their followers. So a great many fields are opened to graduates of the Doshisha.

Now they, graduates of the Doshisha, are establishing their influence in every branch of society in Japan. They may not be working directly for the conversion of the people to Christianity, but they are preparing the way for preachers and pastors by their good reputation, ability, and trustworthiness. They are influential factors, we may say, in the present social upheaval, that is to say, moral elevation of the country.

These things may be considered by some to be secularization of religious principles, but I don't think so, because the object of the propagation of Christianity is to reform society and help the people to lead Christlike lives.

The result is that new Japan is much benefited by the Doshisha and American missionaries. Even among the Japanese in the Hawaiian Islands, and on the Pacific coast, you will find that almost all of the leading men, pastors, editors, and business men, have been related to the Doshisha, directly or indirectly.

GREETING FROM REV. PHILIP REITINGER, OF BOHEMIA.

I FEEL deeply grateful for being permitted to stand before you, honored officers of this mission Board, and before you, ladies and gentlemen, representing the Congregational churches.

When asked to bring to this meeting the greetings of the people of Austria, I found it encouraging that your honored secretary wrote, "Only a few words would be possible." For my tongue is yet bound, and too awkward to express in correct English my own feelings of gratitude to God and to you, Congregational Christians, and still less able to express well the feeling of hundreds and thousands of my people, some of them in this country, others beyond the sea.

And when your honored secretary wrote: "The fact of your presence will speak perhaps even louder than your words," he unwittingly said what has become true in my life with a very

special meaning. For had it not been for the messengers of the Cross whom you had sent over the sea into Bohemia's priest-ridden masses, instead of standing before you today saved by the grace of God, the Moldau River in Bohemia would be my grave, and my soul lost forever.

For the third time I come in direct contact with this honored American Board. Unforgotten stands before my soul your missionary, Dr. H. A. Schauffler, and his helper, William Freytag. I see him yet, as, in 1873, in the street of Budweis, Bohemia, putting a large loaf of rye bread into the hands of a Catholic widow to help satisfy the pangs of hunger of five unfed children, that loaf of bread becoming indeed the symbol of the higher bread which for two years, in gospel meeting and Sunday-school, has been broken to the widow and her children, only to be torn from them by the ruthless persecution of a Roman Catholic bishop, who drove the missionary from the city, but was too impotent to rob the mother of the Bible and tear out the many precious seed corns from God's Word.

Ten years later, misled by bad companions, disregarding all councils of wisdom, by passions chained to vices ruinous to body and soul, living a life too dissolute to be described here, by exposure driven to the brink of despair, I stood on the bridge over the Moldau River to end a miserable life, when through the darkened mind flashed the thought about the God whom ten years before I had learned to know in that Protestant American Sunday-school, and, afraid to die and to meet that God, I turned away to try life over again. Just then, by the leading of God, for the second time in my life I met the same messengers of your Board in Brünn, Moravia. After eighteen months of intense struggle I could rejoice in the saving power of the cross of Christ and could consecrate my life to the service of other dying souls.

But do I weary you with a tale of a saved individual? Thank God the names of Budweis, Bohemia, and Brünn, Moravia, are again on the list of the Austrian Mission. For years they were there. Was the money and labor spent in vain? I hear yet my friend, the dying college student, on his deathbed, beg your missionary to be received into the church, in spite of the knowledge that a short time before, at the grave of a converted sister, the government did not permit even the Lord's Prayer to be said. And there is my own young brother, a boy of nine years, too

weak to hold himself up alone in bed. Yet kneel he must, day after day on the floor, then the bed, to pray to his Saviour. Wishing that he could go without dying to his Saviour, in the last hour he assures his mother that he would soon send her the name of the street and the number of the house, so that his mother might find him in the heavenly city. This is the child of the mother who, not long before this, by police force wanted to bring home the oldest daughter for the crime of accepting the Saviour and joining that despised American Free Church. That daughter, now for many years in the service of our beloved home missionary society, has been bringing souls to Christ from among the multitudes of Bohemians in Cleveland, Ohio, and at the same time helped educate missionaries for our Slavic home work. That mother and another daughter have given their hearts to God and are members of his church. In Austria one labors as a deaconess; in the state of Iowa two, father and son, both missionary pastors, are helping redeem this land for Christ. Near Ward Academy, in South Dakota, another missionary pastor, born into the new life in Moravia, is now upholding the banner of the cross. In such ways even seemingly lost labor of the American Board of Commissioners for Foreign Missions is repaid.

Roman Catholicism in Austria has borne her daughters, — blinding ignorance, dead formalism, religious indifference, coarse atheism. Awakening, but yet superficially, the nations of Austria begin to cry, "Away from Rome!" The small number of Protestant state churches needed a stirring up, an awakening of conscience, a rebuke for inactivity, an inspiration to work. The Lord through you has sent forth what was needed. The leaven of the kingdom is newly put into Bohemia, the Spirit of God is stirring again the land of John Huss. A young generation is rising, fully able to touch the social, the national, and spiritual life in unmistakable and undeniable ways. Regeneration is on the way, has begun. And at the day when the nations shall "carry the glory and honor of the nations into the city of God," how many sons and daughters of Bohemia there will be who will sing the praises of the Lamb, which to know they have learned through the work of our beloved missionary board.

In the name of that people I say today: God bless you, honored officers of the American Board; God be your richest reward, Congregational churches of America.

GREETING FROM SENOR FREDERIC R. PONCE, PROFESSOR IN
COLEGIO INTERNACIONAL OF GUADALAJARA, MEXICO.

A PROMINENT statesman of my country said, some time ago, that the religious seed the missionaries were sowing among us could not be fruitful because we are not able to receive any religious idea that was not connected with our human sacrifices. But we rejoice that our great statesman was in error, because the work of the Board is at present so extensive in my country; our churches are increasing to a degree that is very satisfactory, and our schools are gaining the good-will of a great part of the nation. We, the natives, are clearly proving that we are susceptible of receiving not only a kind of rough religion, but the best kind; that by the gospel of our Lord, owing to the consecration and the efforts that your missionaries are making among us, we are entering into an era of spiritual progress such as may be shown by the reports given by the different workers in my country.

I am glad to manifest to you that my government appreciates, more than ever before, the good kind of work that missionaries are doing in Mexico, and, in some of the states, has liberally offered its good influences in order to give a more important character to that work.

We expect that, in a future not distant, God will prepare important things for our Christian churches in Mexico, because although our missionaries are very few in number, they are very strong in mind, and they are consecrated to the hard work of transforming a country which for many years was the cradle of fanaticism and revolutions of all kinds.

For the good selection that you have made of your missionaries to be sent to my country, and for the transformation that our religious life has experienced, owing to your initiative in sending to us your spiritual light, we sincerely give you all many thanks. We sincerely wish that you accept our gratitude for your valuable coöperation in sending to Mexico your noble missionaries, your money, and, above all, your Christian spirit and your prayers. Be sure that God will pay you abundantly.

THANK OFFERING AND PRAYER MEETING.

MR. JOHN R. MOTT was in charge of the exercises which culminated in a thank offering of generous proportions. He spoke of the year to come, of the need of yet greater devotion of money and lives to the work. The offering was made a spiritual act of worship and not a mere "taking of the collection." Pledges were sent in on the cards, and later these were announced from the platform, until they came too fast for the readers to keep pace with them. Afterwards the totals, amounting to upwards of twelve thousand dollars, were given out, and all joined in singing the Doxology. Subsequent gifts made the whole amount up to \$12,918.45.

After the offering, Dr. Luther D. Wishard told of the series of personal factors that have been engaged together as providential causes of the growth of foreign missions. This most interesting address was followed up by a brief prayer meeting. Toward its close the chiming of the college bells was heard for fifteen minutes pealing forth an invitation to an organ recital which was held at the close of day in the Memorial Chapel.

THE MEN OF THE HAYSTACK THE FORERUNNERS OF
THE STUDENT VOLUNTEER MOVEMENT.

LUTHER D. WISHARD.

DWIGHT L. MOODY pronounced the Christian uprising in universities the greatest Christian movement of the nineteenth century. It is surely fitting that the unconscious part which the men of the haystack performed in the initial stage of one of the greatest eras in church history should be fully recognized at this celebration of the birth of American foreign missions.

It is a matter of no ordinary interest that the members of that first band of student volunteers for foreign missions sought to extend their spirit and aim to other colleges. A deputation visited Union. One of the men enrolled as a student in Middlebury and another in Yale, in order that, by permanent residence in those institutions, they might reproduce the Williams program. Their

efforts, however, did not seem to effect their purpose. The tide of spiritual life in the American colleges at that time was near its lowest ebb. The colleges were fields for missionary endeavor rather than recruiting stations for outgoing missionaries. Their seeming failure, however, was not real, as we shall now proceed to show by stretching before you a chain of facts whose links span the century, and connect the five men of the haystack with a movement which has mustered the young men of five continents.

The first of these golden links already alluded to consisted in the effort of the Williams' men to make the missionary movement intercollegiate, the only visible result of which was the mission band organized at Andover, whose ranks were reinforced by the addition of Adoniram Judson, Gordon Hall, and others.

The second link consisted in the formation of the American Board, the first division of the present grand army of American missionary societies and missionaries. Shortly after this, the men of the haystack disappeared from the records of the century's missionary history. James Richards went to Ceylon, where he speedily finished his work and was laid to rest under a tamarind tree on a college campus, a fitting resting-place for one who had been connected with events which were destined to make the colleges of Ceylon, India, Asia, and the world home and foreign mission stations. Mills also soon fought his fight and finished his course and was buried in the Atlantic Ocean, on whose bosom hosts of missionaries were to be borne on their way to the "darkest corners of the earth," which, at that epoch-making meeting under the edge of the haystack, Mills declared could be reached by the influence of that little band of then unheard-of college boys.

Two of the American Board's first missionaries, members of the Andover band, reached Bombay, and while there wrote a pamphlet, which should be reprinted during this centennial year, entitled, "The Conversion of the World: an Appeal for Six Hundred Millions," the then supposed population of non-Christian lands. That first, faint, far-off voice has been caught up and repeated by student after student, until now a sound like the voice of many waters is ringing round the world the sublime college cry, "The evangelization of the world in this generation."

Among the readers of the little pamphlet was Dr. John Scudder, a physician in New York, who discovered the pamphlet on a table in a sick room where he was administering professionally. Its divine appeal moved him to a speedy decision to devote his profes-

sional talents to the foreign missionary cause. He was America's first foreign medical missionary.

The day he sailed, a boy stood in the crowd which gathered on Fulton Wharf in New York to bid Godspeed to the outgoing missionaries, Dr. and Mrs. Scudder. The sight of the heroic couple with their faces set toward the field of their glorious life-work kindled a fire in the life of that boy, James Brainerd Taylor, which never died out, which in some bright realm is doubtless burning yet, and will burn after the stars shall have burned out. The inspiration of that hour led him to turn away from a promising business career to dedicate his life to the gospel ministry. After a preparatory course at Lawrenceville, he entered Princeton College, and while there, with the coöperation of Peter Gulick, the destined head of one of America's foremost missionary families, he founded the Christian society which still lives as the Philadelphian Society, or Young Men's Christian Association, of the University. That society has been the center of the Christian activities of the college to the present day.

In 1876 the society united with the international organization of Young Men's Christian Associations, and in 1877 proposed and effected the Intercollegiate Young Men's Christian Association. It is to be noted that the original idea of the intercollegiate movement does not seem to have embodied any provision whatever for promoting the cause of foreign missions. The plans of the promoters of the movement primarily contemplated the American student, and secondarily the young men of our cities, in whose evangelization the students were to be enlisted — a broad purpose, but not the broadest. The narrow conception of the student movement was, however, short-lived. The men of the haystack were to be reckoned with. Their world-wide vision was to be imparted to their spiritual descendants, the members of the society founded by Taylor. Their voices were to be heard from across the century, challenging their successors to take up the world-wide work which they had begun. It was in a lecture room in Union Seminary, New York City, that the first secretary of the intercollegiate movement heard the story of the haystack meeting and the immediate subsequent events. The feature of the narrative which naturally arrested his attention was the effort to make the missionary movement intercollegiate. As he mused, the fire burned. The idea speedily possessed him that the time had come to resume the work which the men of the haystack had laid down,

and call the college world to the greatest duty that ever faced it. Accordingly steps were taken to arrange for the fullest consideration of the obligations of students to the cause of foreign missions at the forthcoming conference of students in Baltimore, May, 1879. Mark Hopkins was consulted and was asked to send a strong Williams delegate to the Baltimore Conference in order that the voice of Williams might be heard in the revival of the movement born on the Williams campus. Henry P. Perkins was Dr. Hopkins' response. The Student Conference met amid inspiring surroundings. The main convention was presided over by Mr. Moody, who then first came into touch with the movement which he was to help make the greatest Christian movement of the century. The cause of foreign missions and the obligations of the colleges to the same were fully considered and the Student Missionary Movement was born again.

For seven years the missionary idea was vigorously promoted among the American colleges, with steadily growing results. The first great manifestation of the movement occurred at Mt. Hermon, Mass., where, in 1886, was held the first of the Christian Student Summer Conferences, which are now planted throughout the world, and it should be noted that the conference was called largely for the purpose of offering ample opportunity for the consideration of the claims of foreign missions upon the college world. The mighty impulse which the month of Bible study at Mt. Hermon gave to the missionary program of the intercollegiate movement lifted it upon a plane of such prominence as to give the impression that the missionary department was the movement itself. While the name of the movement was changed from the Foreign Missionary Department of the Intercollegiate Young Men's Christian Association to the Student Volunteer Movement for Foreign Missions, it has continued to the present time as a department of the one all-embracing student movement, and as such has realized its greatest usefulness.

From that time the world-wide extension of the intercollegiate movement proceeded with mighty strides. It had already become international by embracing the University of Toronto, where the Canadian contingent started. It now extends from Prince Edward Island to the Rocky Mountains. It had already crossed the Atlantic and entered the University of Berlin. The German students have held Christian conferences since 1890. It was speedily inaugurated in Scandinavia and Great Britain and

passed rapidly into France, Holland, Switzerland, and Italy. The students of Asia and of South Africa and of Australia rapidly enlisted and were finally federated, in 1895, in a World's Student Christian Federation, whose first conference was held in an old castle in Sweden which Gustavus Vasa had built over three centuries before. For the first time in history the students of the world have been enrolled and united in a movement one of whose main purposes is the evangelization of the world in this generation.

The first American meeting of the world's federation was held at Williamstown in the summer of 1897. Students were present from thirteen nations and from five continents. Meetings were held day after day in the parlors of "The Greylock," with the map of the world spread before the delegates, and plans were discussed for making the colleges in all lands centers of evangelization.

One evening the delegates gathered in Mission Park around the shaft of Berkshire marble which marks the spot where the haystack stood. It is significant that as many continents were represented there as the number of men who made that place sacred by the prayer meeting held there ninety-one years before. The story of that meeting was told and the series of incidents recounted which connected the men who gathered there in 1806 with the men who assembled there in 1897: the effort to extend the movement to other colleges, the formation of the Andover Band, the raising up of Gordon Hall and his associate, Samuel Newell, who in Bombay wrote the pamphlet which led Scudder to Asia as a medical missionary, the scene on Fulton Wharf, the impression made on James Brainerd Taylor, the founding of the Philadelphian Society, the union of that society with the Young Men's Christian Association fifty years later, the organization by that society of the Intercollegiate Young Men's Christian Association, the organization of the missionary department which broadened out into the Student Volunteer Movement for Foreign Missions, and the expansion of the movement to the colleges of five continents. After completing the narrative, the speaker asked the delegates to repeat in their various languages the words of Mills, "We can do it if we will." The students all together rang out the college cry until the old Berkshire Hills sent it back in echoes, "We can do it if we will." The German students cried, "*Wir können wenn wir wollen.*" The French and Swiss repeated it, also the delegate from South Africa in Cape Dutch. The delegate from Norway, the Old Viking as he was called, uttered in his stentorian

tones that matchless war-cry, and then said in his broken English, "To vill is to can." The delegates from India repeated it in Tamil and Marathi, and the Chinese in his rich Mandarin, followed by the Japanese in his musical mother tongue, and it is worthy of note that the chairman of that Federation Conference at Williams-town was a Japanese, probably the first occasion when a world's meeting was presided over by a Japanese and that meeting a Christian gathering held within fifty years of the first presentation of the Protestant gospel to the Sunrise Kingdom!

The speaker then called on the delegates from the different nations to indicate the most suitable place in their respective countries for a Federation Conference. The British delegate replied Iona, where Columba lived and sent the gospel back into Ireland and on into Scotland. The Swiss replied Geneva, where John Calvin preached the gospel of liberty. The Germans cried the Wartburg, where Luther gave the Bible to his people in their mother tongue. The Japanese replied Kumamoto, on whose flowery hilltop a band of Japanese students dedicated their lives to Christ and the conversion of their countrymen, and set in operation events which resulted in building up one of the foremost Christian universities in Asia, the Doshisha. The delegates from India replied Serampore, where William Carey worked and Henry Martyn prayed in the pagoda by the Ganges. And then the students grasped hands and rang out again the college cry, "We can do it if we will," whereupon the German delegates began singing "*Ein' feste Burg ist unser Gott*," and again the delegates cried as the twilight deepened and the time for separation had come, "We can do it if we will." No one who saw the fire in the eyes of those college student leaders and the blood in their faces, and felt the thrill that ran round that circle of dauntless hearts can doubt that they can do it and will do it, and that before another century shall have passed a meeting will be held at this historic spot, to celebrate the completion of the glorious work to which those pioneers of the greatest Christian movement of the century, if not the greatest of the Christian era, dedicated their lives.

WEDNESDAY EVENING SESSIONS.

ON Wednesday evening the meetings were held in sections, filling five churches with good congregations.

Those who remained at Williamstown gathered in the Congregational church. After the address by Rev. Nehemiah Boynton, D.D., a number of converts and missionaries were introduced by Secretary Harry W. Hicks, who presided. As the three native Christians who spoke had made addresses at the afternoon session, their evening greetings are not here reprinted. We cannot print in this volume the words of Dr. Boynton, as he had no manuscript and they were not reported in shorthand. For like reasons the address of Dr. Edwin St. John Ward, who is under appointment to Diabekir, Eastern Turkey, is omitted.

At North Adams the meeting in the Methodist church (which was the official evening service of the Board) was led by President Capen. Rev. Washington Gladden, D.D., who was formerly a pastor in North Adams, offered the opening prayer at this service. Telegrams were read at this session from the Chicago Association of Congregational Churches and also from the Foreign Missionary Society of the Reformed Church, and an address from the Armenian Evangelical Alliance of America was presented. This will be found in the following pages after the address by President King. President King, of Oberlin, and Dr. Henry E. Cobb were the principal speakers.

The young people gathered in the Baptist Church and were led by Rev. Francis E. Clark, D.D. They listened to two strong addresses from Mr. John R. Mott and Prof. Harlan P. Beach. At the Congregational church, President Day, of Andover Seminary, was in the chair and delivered the first address. He was followed by Rev. T. C. Richards, the biographer of Mills.

The meeting at Adams was in the Congregational church, led by the pastor, Rev. J. Spencer Voorhees. Among the speakers were Rev. Enoch F. Bell, a former missionary in Japan; Rev. Brownell Gage, Yale Missionary in China; Mr. Kulasinghe, Mr. Fei Chi Hao, Rev. Robert Ernest Hume, and Mr. William Staub.

These five simultaneous gatherings, all well attended, testified to the general interest felt in these centennial meetings and their widely diffused influence.

THE HOSPITAL IN CESAREA.

Rev. WILLIAM S. DODD, M.D., OF WESTERN TURKEY.

THE chronology of the medical work in Talas, past, present, and future, is that it began as house-to-house practice in 1886. In 1892 the dispensary was built, with an operating room and space for a dozen patients to spread their own beds, mostly dirty and often worse. In 1897 we put seven beds into our small space and managed it in semi-hospital style, with a trained nurse. In 1900 the present fine building was erected, where there are forty beds, and we hope before long to make an addition and increase the capacity to sixty beds. This last is the future part of the chronology.

The growth of this work has been steady and substantial. There is no sudden popularity for the missionary physician entering on his work. He must win his way there as everywhere else; he must prove his fitness, and he must prove it in the face of opposition, sometimes bitter and malignant. There will be disappointed patients who will make his heart sick. There will be religious opponents, glad to catch at any opportunity to justify their hostility. Still more there are jealous native physicians who use every means to overthrow influence. They said of me when I first went that I was only a boy who had come to finish my medical education among them. Every error, and everything that can be construed into an error, is magnified to the people in order to undermine their confidence in us. Summoned to court on a charge of homicide, because I failed to save a man who had been stabbed in the abdomen and left by them to die of internal hemorrhage; when meeting with a company of native physicians for consultation, treated with sneering remarks about my pretending to do religious work for a large salary ("Give me your salary and I'll be a missionary too, and preach the gospel as well as you," was said to me by a notoriously evil doctor); or being pressed by a medical official in a covert yet understood manner for a bribe to prevent his making a report to Constantinople with a view to having the hospital closed,—such are some of the fraternal amenities that the native medical "fraternity" shower upon us.

And yet I would not have it thought that their animosity is

directed exclusively against us; they do the same thing among themselves when they have opportunity; but they are roused to opposition in proportion as they see another more successful than themselves. The words of the Jews in regard to the apostles might be put in their mouths, "That a notable work hath been wrought by them we cannot deny, but that it spread no further among the people let us threaten them."

On the other hand, the foreigner has some advantages. By the fact of his being a foreigner he is supposed to be better educated, he has a prestige from his power of appealing in government matters to his consul or ambassador. But these are comparatively unimportant. Upon the foundation of the general reputation of the American missionary he must build the reputation of his own professional ability, and still more of his Christian integrity, integrity in private life and in the practice of his profession. "I have come to you because I know you will tell me the truth," is what we hear over and over again from our patients, and it expresses their idea of our professional honesty. "If I am going to die, I want to die by your hands" expresses their trust in our professional ability.

In 1887, the first year of my practice in Turkey, I had, all told, not over 500 patients, and did perhaps 20 operations. Now our patients number about 8,000 a year and the operations 560. In 1898, when we began to take in-patients, there were 82. Last year, in the large new hospital building, we had 401. It is this large amount of hospital work that has necessarily kept down the number of our out-patients for lack of time to attend to them.

In our money relations with the people our experience differs much from what I read of the experience of missionary physicians in some other lands. I have read that in one of the hospitals in Madura no fees are asked, and not only is the hospital supported by the freewill offerings of grateful patients, but the building was erected largely by gifts from native sources. No such plan can be carried out with us. Whether the actual poverty is greater in Turkey than in India, I cannot say. Whether the feeling of poverty is greater where it is due to governmental conditions, as in Turkey, than where it is due to natural or inherited conditions, I cannot say. Perhaps it is simply the innate meanness of the people. But certain it is in our region, and I think it is true for all the Turkish empire, that our income would be almost nothing if it were left to be given in this way. We charge regular fees for

regular services whenever we think the people able to pay it." We ask payment for operations and for hospital treatment, and we require it in advance. It is very seldom that we find any one who considers such requirement as anything out of the way or insulting to themselves. They know too well the universal conditions of the country, the nature of the people, and what they would themselves do in similar circumstances. If objections are made to us on the score of its being derogatory to them, and that we are insulting them by doubting their word, this too often only deepens our distrust, and makes us feel that this is a case where we should hold to our rule more rigidly. Ability to deceive is a large part of their capital. To persuade the doctor by a pitiful tale is cleverness. Every piaster thus saved is clear gain. To battle with this is the most distasteful part of the physician's duty. A villager came to me from a region which I knew to be not poor. I asked him forty dollars for a serious operation and board and expenses in the hospital for the necessary time. He begged, he was poor, he had a large family, his only yoke of oxen had been seized for taxes, he had come three days' journey on foot because he could not hire a donkey, he had absolutely nothing, but since he was ashamed to come to the doctor with nothing, he had borrowed six dollars at five per cent. a month interest, he would give me that. In spite of the long practice in disbelief, I finally accepted him for that. He said he would go to the khan to get his money which was sewed up in his donkey's saddle. (He had said before that he had no donkey.) My shrewd office boy suspected him and followed him secretly; saw him go, not to the khan but around the corner into a field, undo his girdle and leather belt, take out twelve gold pieces worth about fifty dollars, keep one to give me with some silver change, and put the rest securely back in hiding.

On the other hand, there are cases of gratitude. There was a poor woman, the support of her family, which included a husband and several children, who had been miserable for several years from chronic appendicitis. She was taken free for operation and treatment, and went home cured. When I called on her some time afterward, sitting on the floor, I asked her how she was. The tears came to her eyes as she expressed her gratitude. Then going to a box in the corner of the room she dug down to the bottom of the old ragged clothing there, took out a piece of ragged skirt, untied a knot in it, and brought me, wrapped up in a paper — a gold piece! "That I had saved up for my funeral," she said, "so

that my children should not be burdened to bury me. Now I shall not need it, and I want it to go to the hospital." You, who meet with such cases often, can hardly appreciate how this instance of what was in spirit a true widow's mite, though much more in intrinsic value, went to our hearts. And every year since, she has made a contribution of fifty cents to the hospital.

But I want you to understand another advance that has been made in hospital work. It is not merely that the people have learned to trust us, put themselves in our hands with a childlike faith that makes us almost shrink from the responsibility, beg for a capital operation for a trivial ache because they have heard that we can cut out anything and everything from the body, and that so the number of patients has grown; it is not only that they are learning what comfort comes from perfect cleanliness, not only that many a patient longs to stay on in the hospital after being cured, not only that they see equal care for rich and poor, and also learn how honorable it is to serve when the motive is noble,—the perfect management of the hospital by the superintendent, the spirit of the nurses, teaches these things.

But above all, the knowledge of the hospital as a "House of God" has spread among the people. "They pray for the patients there instead of cursing them," they say. "It is more your prayers than your skill that gives you success," a Moslem said to us. "I am afraid of the prayers there," a hardened criminal said. A mother brought her son, a young man, for treatment, and sought a word with me privately beforehand. "Whatever is the matter with him," she said, "please tell him anyway that he needs a month's treatment in the hospital, because I know you will make him good here. He is a bad boy, I cannot do anything with him, and that is the reason I am bringing him here." It was an Armenian teacher, an old man, who, when he went home, said, "I have spent my life in teaching, I have read the Bible much and talked about it and explained it to my people. I have thought that I was a good man and serving God. But I see now it was all outside. I have found Jesus here."

A place where the love of Christ rules, although we realize how imperfectly that motive bears sway, has an atmosphere that every patient must breathe. The Bible is everywhere, in the wards and in the rooms; every nurse is judged not only by fitness for nursing, but for personal spiritual work. It is not upon any one thing that we can lay our finger and say, "By that means or

through that person this patient was influenced," but by the spirit of the place. And this is a composite, made up by the spirit with which he is received and welcomed to the hospital; the labor bestowed on him by the physicians, by the ladies in the hospital and the ladies of our families, and by the native nurses; by the cleanliness and order and good food; by the morning and evening prayers in the wards; the Bible at the bedside for themselves to read; the sitting down by them not merely to inquire of their bodily health, but for seeking their higher welfare; the Sabbath services; the teaching to read; the ministrations of the children of our families with picture cards and flowers, — I never saw a patient yet, be he Armenian, Greek, or Moslem, whose soul was not affected by this atmosphere. And when they have come to realize, as so many do sooner or later, that nothing but the love of Christ can create this atmosphere, then we feel that we have succeeded in preaching Christ to those who would never have heard or listened otherwise, and in a way that the Master himself specially blessed.

The hospital everywhere stands for life in constant battle with death. The missionary hospital stands for life, both temporal and eternal, in battle with death, both physical and spiritual.

THE AMERICAN COLLEGE, MADURA, AND THE CONQUEST OF AN EMPIRE.

Pres. WILLIAM M. ZUMBRO, of *Pasumalai College, Madura*.

THIS year thousands of young men and women will study that book prepared under the auspices of the Young People's Missionary Movement, "The Christian Conquest of India," by Bishop Thoburn.

In the past there have been many conquests of India, and the motives back of them have been ambition, plunder, political and commercial supremacy. What is the motive that drives the Christian army on to conquest? One word will express it,—service. The Christian host goes forth to win India by serving it.

I wish today to speak of our college as a strategic center, where we are equipping and sending out various columns to join the army moving forward to this Christian conquest of India. We take as the fundamental principle in the charter of our college this proposition: Wherever there is a real human need there is a legitimate call to Christian service. Our warrant for this is the example and the command of Jesus Christ.

THE NEEDS OF INDIA.

Many times during the past year I have been asked by friends in America, "What need is there for service in India?" "India," say they, "is a land of ancient civilization, of great religions, of vast population; what need has she that is not already supplied?" It is a fair question. If there is no need, then there is no call to service, the idea of a Christian conquest of India becomes meaningless, the enterprise should be abandoned, our college closed.

Do you ask, "What need is there in India?" There is need for food. One half of the agricultural population never know what it is to have their hunger fully satisfied," says Sir Charles Elliot. There is need for industrial training. Industrially, India is five hundred years behind the rest of the world. Her industries are all the old hand industries; she has never made the transition to the machine. Thousands of the artisan class are being thrown out of employment, because they are no longer able to compete with their hand-made goods in the world market today.

Sociologists tell us that the contests between nations in the future are to be decided, not on the field of battle, but in the workshop and the factory; the leaders of these contests are to be trained, not at West Point or Sandhurst, but in trade schools and technical institutes. If this is so, and if the hunger of India is ever to be satisfied, then the artisans of India must be trained to meet, by their own skill, the skill of other nations. We hope to give something of this training in the department of industries which we are just starting.

Others have said to me during the year, "What reason have you to think that you are serving India by your educational work? India is a land of hoary civilization, of a vast literature; surely there is no need for your trying to educate the people of India." No need? See that boy, Kerupusawmy, there, clothed with a string tied around his loins. He cannot read. Ninety out of every hundred boys and men in India are in the same fix.

Is there need for schools? The missionaries of the Madura Mission believe that there is need, and so they have established more than two hundred village schools, which are scattered throughout the length and breadth of the Madura country to help meet this need. And in the normal department of our college we are training from year to year the young men who are to go out as teachers in these schools. More than six hundred young men have been trained in our normal school and have gone out all over South India. And ever while we train them we try to keep before them that fundamental principle of our college charter, — service.

Another need of India is for wholesome literature, and this we are trying to supply through our press at Pasumalai, from which every year go out tens of thousands of pages, translations from the best books of European and American writers, together with original publications and the two newspapers published there.

But, says another, "India is under the British government, at least there is no governmental need that is not being adequately met." It is true that the British government controls India, and I think there is no country in the world where the chief officials have a higher average intelligence, ability, and integrity of purpose than the English official in India. But the English official is a mere handful in numbers when compared with the native official.

CONDITIONS IN INDIA.

One of the most insistent needs in all lands today is for men in government service who have integrity of purpose and righteousness of character. The foundation of character is in religion. What is the situation in India? The government colleges, being under the pledge of religious neutrality, make no attempt to include religious teaching in their curriculum. Most colleges under native control do little to teach the doctrines of Hinduism, and such doctrines when taught have little compelling force today over the college student. Said a Brahman official the other day to one of our missionaries, "Young men who have been educated in government schools come out atheists and are unreliable in character. It is the missionaries who have taught us that there is one God, and the young men whom they educate come from the schools with faith in God and satisfactory stability of character." A number of the young men trained in our college have gone into government service, have risen to good positions, and have become the trusted assistants of the English officials.

Others have said to me, "You are making the greatest mistake of all by thinking that you are serving India by teaching another religion. India is the home of great religious systems,—the land of the Vedas and the Upanishads, the land of the Mahabarata and the Ramayana, the birthplace of Buddha, and the home of Rishis,—why need we send missionaries to India to preach another religion?" We grant that there is truth in Hinduism; no one denies that today. But the crucial test of any religion is not its philosophical doctrine, but its methods of dealing with sin in men's lives. Philosophies may change, theologies may come and go, but sin ever remains the supreme curse of the world. No need for religious teaching in India? Go within that great temple of Menakshi in Madura, in underneath the great gopura, on through the long corridor, on through the great double brass doorway, till you stand at last in the open court at the "Swarnapushpa-karini," or "golden lily tank." Observe that old man with nothing but a cloth tied around his waist, his forehead smeared with sacred ashes, the sacred thread thrown over his shoulder, emblem of the "twice-born." See him as he goes slowly down the stone steps to the water. See him take off the cloth that he is wearing and wash it, and as he goes a little further bathe his body in the water. Yet again note how, before he

comes back up the steps and goes on to the shrine of the goddess, he takes up some of the sacred water in his hand and drinks it, that he may not only be clean without, but purified from sin within as well. Would you recommend that as a satisfactory cleansing for the sinners of America?

One of the most insistent remarks that I have met during the year is this: "There is so much need in America, the wickedness is so great here, that I cannot help in India." In America the poor are sometimes robbed by the rich, but on the other hand there are those who plead the cause of the poor and the oppressed, and their voice is becoming even louder and more insistent. But in India, the low-caste man, absolutely refused admittance to the temples where the high-caste man worships, robbed, plundered, and oppressed in many ways, spurned and despised, his very shadow a pollution, has no one to lift up a voice on his behalf in all the pale of Hinduism. In America the social evil and easy divorce are all too common, but there are here those who in the name of Jehovah, God of righteousness, cry out against these things, and there are some doors that are shut in the face of the libertine. But in India the courtesan, the Nautch girl, has a recognized and honored place in all their great temples, and is a welcome guest in the homes of the rich. They are dedicated to the service of the gods as little girls, and intercourse with these temple girls is held to be an act of devotion to the god to whom they are theoretically married. The cup of iniquity of the Hindu priesthood is full, and there is no one to condemn.

Others have said to me: "At least the people of India are fairly well satisfied with their religion; why force them to accept another which they do not want?" In the first place, the assumption that the people of India are being forced to accept a religion that they do not want is on the face of it absurd. In the second place, I am prepared to say, after eleven years' experience in India, that there are many, both men and women, who in their hearts desire to become open followers of Christ, who on account of the great opposition which they would meet on account of the caste system have not the courage to do so. Said a Brahman to one of our Madura missionaries recently: "I am one of many who see in the work of mission education an extreme good to India. There are many Brahmans who are baptized in heart. Christian education is working mighty changes in the character and life of the Hindu community." There is a strange, deep fascination which

the person of Christ has for the Indian youth, when he is faithfully and lovingly presented to him. Said a Hindu student recently to the president of a mission college in India: "Our life in the college may not lead to our becoming Christians, but no student ever goes from here who would dare speak anything against Christ, or who can have anything but a deep reverence for him."

No need for religious teaching in India? The American missionaries believe that there is need, and so they have preached the gospel and they have trained others to preach the gospel, and the people have heard and accepted until there is now in our mission a Christian community of more than nineteen thousand, with twenty-six self-supporting churches with Indian Christian pastors over them, and more than three hundred and fifty village congregations depending on the faithful ministry of catechist or school teacher for their instruction in the Word of Life, and for their example in Christian living. The pastors of these churches and most of the catechists for the village congregations have been trained in our college and theological seminary and have gone out, more than a thousand of them altogether, to lead the Christian church in its advance to the conquest of India.

Do you see, then, how great and how manifold is the service which the Christian Church is called to render in this ancient land of India? Some of us have heard the call to this service and have gone out to give our lives to it as being all that we have to give. It is but little that we can do, and we stand in awe in presence of the mighty task which we have undertaken, and we are made humble by our own weakness and inefficiency, but we look up to Him whose is the might and the power. Not all of you can go to India. But this does not by any means prevent your being able to join in this service, and that, too, in a very important way. And, first, by prayer and sympathy. Theologies may change, but the promises of God still hold good. Second, if you cannot go yourself, you may supply the money which is needed, and which will make the service of those of us who are in the field many times more effective.

CHRISTIAN MISSIONS IN TURKEY.

REV. STEPHEN VAN RENSSELAER TROWBRIDGE,

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to Aintab, Turkey.*

It is not fair to use the phrase, "the unspeakable Turk." The people are not unspeakable; they are capable and worthy. I have heard educated Americans exclaim, "Sweep the unspeakable Turks from the face of the earth!" That is a most brutal and inhuman thought. It simply shows how the instincts of lynch law are not yet conquered in many hearts. Besides, there are twenty million Turks, and how could you sweep them from the face of the earth? You can drive a people from one country into another, but how could you extirpate a great and growing nation? It is as foolish as it is wrong to talk of such a thing. But you can redeem the Turkish nation from the bondage of a false religion. You can establish the principles of liberty and truth, you can lift the people from their prejudices and bring the light of immortality to all hearts.

The Turks met the Mohammedan religion as they were going southward, invading the country. Now for eight centuries they have held it fast — or it might better be said that the religion has held the Turks fast. Progress has been impossible under the tyrannous yoke of Islam. And yet there are many worthy elements in Mohammedanism. We should be very unjust if we did not acknowledge this. Benevolence and hospitality are taught and practiced.

The "brotherhood" of men, although restricted to Moslems, is far better than the caste system of India. The muezzins in every city and village five times a day remind the people of the duty of prayer, and the first half of the Moslem creed states the great truth of monotheism, "There is no god but God." But there is a dark side to all this. The figure of Mohammed has cast a mighty shadow on the earth. There are false and harmful elements in the religion which he instituted. The Mohammed who declared himself the seal of all the prophets, the Mohammed who asserted that he had been carried to the seventh heaven and that he had there held converse with God, this Mohammed who exalted him-

self as superior to Moses and Christ, completely broke down under the temptations of pride and lust and revenge. He butchered three hundred Jewish captives in the market-place, and in his private life broke all the Mosaic commandments. He denied the divinity of Jesus, boldly asserted that some other person than Jesus was crucified on Calvary, and that the disciples invented the resurrection. He seems to have gone so far as to identify himself, by a clever play on words, with the promised Holy Spirit, or Paraclete. These are a few of the alleged revelations of Mohammed. You can well imagine how the intellectual life must be atrophied and education undeveloped under the tyranny of the Koran. Freedom of thought in science, in common law, and political policy, is practically impossible under the decrees of Islam. For those cases where the Koran does not contain explicit directions, written tradition has accumulated a vast network of statutes.

In Moslem lands the home life is unhappy, because it lacks the fine principles of Christian chivalry. Marriage is degraded by the institution of polygamy, and a divorce may be pronounced in three words by the husband at any time. The wearing of the veil, and the forced seclusion of the women are unnatural and hurtful conditions. But there is another institution of oppression. Do you realize that slavery, human slavery, is authorized and practiced in Mohammedan lands today? Negro men and women, brought by painful journeys from the heart of Africa, beautiful white children from the Caucasus, are bought and sold for a price in the markets of those Turkish cities. These transactions are kept secret as much as possible, but I know of them from eye-witnesses. The lords in some of those great cities have from three hundred to four hundred slaves apiece. These are the actual conditions. We must work patiently for many years that our lives may count as a good, clean blow for the freedom of the slaves. It is my ambition, for the sake of Jesus Christ, to strike a last blow at the institution of slavery!

A professor in one of our leading American educational institutions said to me recently: "The slaves in those Mohammedan countries are really better off as they are. They are taken care of by their masters, and it is better for them to remain slaves." "They are better taken care of" — my friends, I know how they are taken care of. They are beaten and cursed, and they have no justice in the courts. The women are maltreated and their children are taken from their arms to be sold.

To right these wrongs and redeem the nation we have the gospel of Jesus Christ, not to hold, but to send. If the Moslem creed runs, "There is no god but God, and Mohammed is his prophet," my creed is, "There is no god but God, and Jesus Christ is the Saviour of the world." With Christian liberty comes the progress of science. Missionary hospitals and colleges and schools demonstrate the love that "beareth all things, believeth all things; hopeth all things, endureth all things." The home life which was disgraced by Mohammed is honored and sanctified by Jesus Christ. By the Church of the living Christ, Turkey can be redeemed. In the face of all the obstacles and all the age-long prejudice, this can be done. Bishop Thomas Valpy French went into the mosque in Muscat one Easter morning not many years ago. The Arabs respected his venerable appearance and asked him to read the Koran from the pulpit. He replied that he had his own Scriptures with him. So he went down among the people and opened to the glorious twenty-third and twenty-fourth chapters of St. Luke's gospel. And that congregation of Mohammedans listened spell-bound to the marvelous record of Jesus' resurrection. Is that not a sign of what can be done in the redemption of Turkey?

The blessed gospel of Jesus shall free the slaves as it did in Rome in those early days when the Catacombs resounded with the Christian hymns; as it did in India when the firm hand of the British government established the laws of personal justice. The gospel shall free the slaves, as it did in East Africa when Livingstone and Mackay laid down their lives for the cause; as it did in America when Abraham Lincoln prayed and planned and toiled in the cabinet room at Washington.

The institution of slavery has been abolished from all the countries under the sun, except the Barbary states, the kingdom of Persia, and the empire of Turkey. Today, under the sanction of Moslem law, men and women and children are being sold in the markets of Constantinople and Smyrna and Aleppo. You do not know all the tears and wretchedness. But the redemption of Turkey is at hand! God has intrusted to the Christian Church of today the gospel of freedom for those aching hearts. I shall close with a daring prophecy. Within this present century the backbone of the Turkish people shall be the ethics of Jesus of Nazareth. And the cross which for eight centuries has been dishonored in that land shall be uplifted as the sign of forgiveness and peace.

CHANGES WITHIN THE CENTURY IN FOREIGN
MISSIONARY THEORY AND PRACTICE.

Rev. HENRY C. KING, D.D., *President of Oberlin College.*

No attempt is made in this paper to add another to the many general centennial surveys of missions that have appeared in recent years. • Elaborate quotation of documents, too, is plainly impossible. And you will understand that while the statements of the paper may be supposed to be generally applicable, they will have reference primarily to the work of this Board.

For help in getting the historical data implied in my subject, I am particularly indebted to Mr. Edward Warren Capen's careful research, and to Dr. E. E. Strong, though this historical material I shall be able to use, for the most part, not for direct quotation, but only as giving warrant for conclusions drawn.

The subject assigned me was quite definitely indicated. I am asked to speak on "Changes within the Century in Foreign Missionary Theory and Practice, as respects the Need of Carrying the Gospel to Non-Christian Nations, as Respects the Attitude to be taken toward Non-Christian Religions, and as Respects the Method of Approaching these People and Winning Them to Christ."

In the treatment of this subject I shall ask you to notice, first, that it is not possible to assert any *absolute* change in spirit and methods, but only relative contrasts; and that these contrasts, important though relative, are due to influences working at both the home and the foreign ends of the missionary enterprise. That is, I am to ask you to notice that the changes that have taken place are to be regarded, on the one hand, as the inevitable result of the gigantic application of the laboratory method of Christianity on the foreign field; and, on the other hand, as due to the modifying influence of certain great, growing convictions of the century. Out of the changed point of view, brought about in this double way, have grown the present-day conception of the need, attitude, and method in foreign missionary work.

PREVAILING MOTIVE.

I. And, first, it deserves emphasis that *it is not possible to assert any absolute change in spirit and methods within the century*, but

only relative contrasts between the spirit and methods prevailing at the beginning and at the end of the century. One can hardly touch the inner spirit of the earliest men, from Samuel J. Mills on, and fail to see that one great motive, after all, has continuously prevailed. "The love of Christ constraineth us; because we thus judge, that one died for all, therefore all died; and he died for all, that they which live should no longer live unto themselves, but unto him who for their sakes died and rose again. We are ambassadors therefore on behalf of Christ, as though God were entreating by us: we beseech you on behalf of Christ, be ye reconciled to God." The earliest missionary leaders were moved with Christ's own great compassion for the multitude, "because they were distressed and scattered, as sheep not having a shepherd." This love for Christ, and this sharing in the love and compassion of Christ, are unmistakable throughout the century, though they inevitably express themselves, of course, in the current theological emphases of the time; and, therefore, for a considerable part of the century are voiced in the sense of the awful peril of the heathen of endless punishment in hell. Thus, as late as 1852, Secretary Pomeroy writes, "If the Christians of this land could stand together on some eminence near the gates of eternity and see the sweeping torrent of deathless souls from the realm of paganism daily and hourly passing through and plunging into the fathomless depths below, what eye would not run down with tears?" At the same time the yearning compassion is plainly there, and the sense, too, of Christ as the one great, mighty deliverer. And it is love to him and sense of his love for men which inspires the compassion even so expressed. Hell claims a continuous and well-nigh engrossing attention for many years. But it would be a great misconception to suppose that this at any time shut out the greater motive, or that the emphasis on it was any other than a temporary mode of expression for that greater motive which lay behind it.

BROAD METHODS.

Similarly as to methods. It is hardly possible to name any method totally unrepresented at the very beginning of missions. All of the present departments of work — evangelistic, educational, industrial, medical, and publication — may be said to date back, in some form, to the very early days.

For example, as early as 1817 the Ceylon missionaries were

undertaking somewhat definite medical work, and had succeeded in collecting from individuals on the field funds to build a hospital and to furnish it with some accommodation for the sick poor.

The industrial side of missionary work Samuel J. Mills had very clearly in mind. And the industrial work was emphasized among the Indians, and was contemplated for the Hawaiians.

And the changes in the educational work may be taken as somewhat typical of all the changes in methods that have taken place. In India and Hawaii educational work was developed at the very beginning.

Strong contrasts can be made here, but they are only relative. In fact, the middle of the century shows something of a reaction from the notably broad spirit of the instructions to the first missionaries. And the deputation to the missions in India in 1854-55 took such action that some of the higher institutions in the Madura and Ceylon missions were much limited in their scope. On the recommendation of the deputation the schools were to be conducted in the vernacular, and only those who were in direct preparation for the ministry should be given any higher courses in connection with the mission. This was not only a reaction from the natural development of the Board's own work, but a repudiation of the very method, introduced in 1830 by Alexander Duff, which Eugene Stock believes made "a great epoch in India missions," "a new method to reach the higher classes and castes; gaining access to them by the offer of a good English education, and thus bringing them under the daily influence of Bible teaching and the personal touch of the missionary." The later educational emphasis, thus, is in part a return to earlier principles.

One cannot go over, however, the report of this deputation of 1854-55 without feeling the sincere desire on both sides to reach the right conclusion, nor without realizing the difficulty of the problem to be met. The question of the relation of means to ends must always remain a difficult one. For means, especially if in themselves very important, are, for that very reason, the more liable to take the place of ends. And this plainly was the fear of the deputation concerning the higher schools of learning.

It should be noticed, too, that the theoretical grounds of the methods employed were probably much less clearly and consciously seen and acted on then than is now the case. It is not strange, therefore, that there should have been marked differences

of opinion, especially between those on the field and those at home. In the matter of education the Madura and Ceylon missions felt, at the time of the deputation, and have since felt, that the decision reached in view of the report of the deputation was a backward step. Secretary Anderson spoke of the decision as the result of "the pressure of experience." One of the missionaries retorted that, so far as they were concerned, it was rather "the experience of a pressure."

Though the Board has never in any formal way reversed its decision of that time, the timidity of the educational policy of the deputation may be set in broad contrast with the unhesitating breadth of the present-day policy, as voiced by Secretary Barton, in speaking of the higher educational institutions of the American Board: "These colleges, in nine different countries and in twelve of the missions of the American Board, form the solid basis for the steady and permanent progress of the Christian work as well as for the elevation and civilization of the people among whom they are established. These institutions

"1. Provide the men and women who are to be the direct evangelizers of their own people.

"2. Train those who shall be educators and teachers in these countries and the constructors and directors of educational systems.

"3. Train those who shall later become Christian lawyers and physicians.

"4. Train men who will occupy important places under the local government and so exert an influence in national affairs.

"5. Train men who will become creators of a national literature.

"6. Train men who shall build up business enterprises in various lines.

"7. Furnish the entire Christian community with intelligent leaders in every walk of life, insuring wise management and safe organization.

"8. Insure self-supporting, self-directing, and self-propagating native Christian institutions of all kinds and in all countries where we are carrying on work."

But these broad, clear aims are in entire harmony with Dr. Worcester's instructions to the missionaries to Hawaii, given as early as 1827: "Consider the best modes of introducing educa-

tion among them, and of forming them into a reading, thinking, cultivated state of society, with all its schools and seminaries, its arts and institutions."

Similar comparison might be made as to other sides of the missionary work. Differences there are, but absolute contrasts can hardly be asserted.

APPLIED CHRISTIAN PRINCIPLES.

II. These changes, let me now ask you to observe, whether in spirit or method, have developed from *the simple working out of the Christian principles*. Christian missions were really a gigantic application of the laboratory method to Christianity. We have come very clearly to see, in our time, that no truth or principle is properly and thoroughly mastered until it has been wrought out in action. To see what a truth means, you must do it. Modern education believes that this principle holds even for mathematical and chemical truths. The principle must hold much more in the realm of the moral and spiritual.

Now, the aim of Christian missions was to bring men to Christ. *What does it mean to bring men to Christ?* No man can fully tell till he works it out. There has been, therefore, steadily upon the mission field an inevitable reaction of the practice of missions upon the theory of missions. And mischief has always resulted where theory, formed away from the field, has been allowed to dominate missionary practice. The clearly and consciously enlarged and enriched conception of missions which belongs to the present day is not simply, perhaps not mainly, the result of changing theological or sociological convictions at home. It is the immediate result of the working out of the Christian idea on the mission field. Dr. Sidney L. Gulick is probably quite justified in saying: "It would be a mistake to suppose that foreign missions first took on sociological forms of work and international value only after, and because of, the rise of sociological conceptions of man. On the contrary, although foreign missions started from a frankly individualistic theory of religion and salvation, the actual work was from the start practical and sociological. It would be truer to say that Christian thought in regard to foreign missions has become sociological through observation of and reflection on what missions were actually doing than through the rise of sociological speculation along other lines of thought. Practice has always preceded theory, as it always does in the large. It is

probably safe to say that the sociological conception of the function and value of foreign missions is more due to missionary experience than to the general sociological trend of modern science."

In fact, the adoption of the different forms of missionary activity has been, as is very suggestively pointed out in a recent article in the *Missionary Review of the World*, an inevitable "evolution." First, there is the "evangelistic type," "the first type of missionary work, first in time, first also in importance and in its right to dominate and shape the whole field of missionary operations." But the very success of the evangelistic type demands a second type of missionary work, the pastoral and supervisional. "As a certain experienced and devoted missionary once whimsically said, 'When you baptize your first convert, your troubles begin.' " But it is impossible to stop with the pastoral and supervisional. For in all this work "the missionary has a triune aim." He aims to make the native churches self-supporting, self-directing, and self-extending. "The missionary trains and fosters churches that he may make them evangelistic forces." That these churches now may be self-supporting, self-directing, and self-extending, all the other agencies of modern missions are really demanded, — educational, industrial, literary, medical. Educational, for the reasons already clearly set forth; industrial, both for the distinct educational value of industrial training, and for its imperative economic need in many fields, if the missionary churches are to be truly self-supporting and self-extending; literary, as a matter of course for any possible growth; medical, not only because medical missions are "the pioneers of evangelism," but even more because they are "permanent agencies of evangelism," especially in helping the people "to realize that the spirit of Christianity is love." In the words of our article, "all these types of work flow out of evangelism. They also flow back into evangelism. As a matter of fact, the direct evangelistic work is greater in amount and better in quality because of the work of oversight, of education, the literary, the medical, and the industrial work. They are all justified by evangelism, the source from which they spring, the end to which they tend."

The inevitableness, in the evolution of missions, of every other broad change that has taken place in the field within the century may be similarly argued. The much larger employment of women, for example, obtaining from 1868 on, was a necessity if a very

large part of the field — women and children — were not to be left almost unevangelized. The greater centralization of work now prevailing was demanded, if the educational work were to be done most economically and effectively, and due recognition were to be given to the discovery of the second quarter of the century that “the native Christians are the best evangelists to their heathen fellow-countrymen.” In the same way the changing attitude toward the ethnic faiths, seen in the deliberate seeking of points of contact with them, was a pedagogical necessity for a successful evangelism. From every direction, the conviction was steadily pressed home upon the missionary evangelist that the only way of winning a man to Christ was to win the *whole* man, not some abstract fraction of a man. It is a far cry from the not solitary conception of the little girl, mentioned by Dr. Leonard, who defined a missionary to be “a man standing under a tree and reading the Bible to everybody who passed by.”

This evolutionary conception of missions seems to me to illustrate admirably the laboratory method as applied to Christianity. We do not really see all that it means to bring men to Christ until we have entered thoroughly and honestly upon the attempt. When we have made the attempt in dead earnest, the present richly complex conception of missions is compelled.

Wundt's famous principle of the “heterogeny of ends” — that, in the eternal pursuit of any end, new ends and motives are seen to arise — has no finer illustration anywhere than in the developing missionary activity, in which great ends have multiplied, to be made subordinate only to the one great original and supreme end.

It is worth noting that, in consequence of this constant pressure of the laboratory method, our leading missionaries have often been in advance, religiously and theologically, of home thought and sentiment. The working out of the Christian ideals in the laboratory of experience, has forced them to lay aside certain theories and preconceptions, and to modify certain methods. The leaders among them have thus shown an appreciation of the complexity of the problem, of the needed social emphasis, and of the inevitableness of greater denominational unity, as well as of the conception of the true relation to the non-Christian religions, that has been rarely matched at home. The inevitable logic of the constraining love of Christ has wrought from the beginning more largely and richly than ecclesiastical or theological dogmas could suggest.

CERTAIN GROWING CONVICTIONS.

III. But while the very working out of the Christian motive on the missionary field has inevitably affected missionary theory and practice, it is also true that there have been, through the century, *certain great, growing convictions affecting the minds* of all thoughtful men, that have, in their turn, tended to modify missionary theory and practice, and for the most part in the very ways which the laboratory method in the field had suggested.

The limits of this paper plainly forbid even a summary statement of the development of thought during the century. But it may be indicated, at least, that missionary theory and practice have been inevitably affected by certain great, growing emphases coming from theology, from natural science, from psychology, sociology, and comparative religion.

In theology, two great convictions have been increasingly dominant: the conviction of the practical lordship of Christ within the Bible and without, and the conviction of the fatherhood of God. In other words, even where there has not been clear consciousness of it, theology seems to have been recognizing more and more with Fairbairn that theology must be "as regards source, Christocentric, but as regards object and matter, theocentric; in other words, while Christ determines the conception of God, the conception determines the theology." And Christ conceives God fundamentally as father. And this conception must be held to be determining in its effect upon every other theological doctrine.

It is these dominating convictions of the lordship of Christ and the fatherhood of God that, I suppose, have made it impossible for us to give exactly the same place in our thought to hell that the earlier secretaries and missionaries gave to it. It is not that fatherhood has been conceived as mere good nature, and it is not that there is any diminution of the conviction that no man can sow to the flesh and reap life, but some larger hope seemed necessary, if the unrelieved blackness of the earlier pictures were not to break down altogether our faith in God as father, and so take away the very sense of good news, out of which springs all missionary activity.

With this conception of the fatherhood of God, too, sin has not become less, but more terrible. For, in the words of another, "the judge does not fear crime, as the father fears the very taint of vice." "And so, even within Christendom, sin is never so

little feared, as when hell most dominates the imagination; it needs to be looked at as it affects God, to be understood and feared." We have come to think more, thus, of the moral need of the sinner, and his personal alienation from God, than of hell conceived as a kind of external punishment. And we have feared the sin more than any external penalty.

And, in the same way, this double conviction of the lordship of Christ, and the consequent sense of God as father, has made it impossible for us to treat the Scripture as all on a level, equally important and equally authoritative. We should probably none of us now think that the earlier chapters of Genesis were to be among the very first parts of the Bible to be translated into the vernacular. And, in general, we may hope that salvation means much less than formerly the acceptance of a system of doctrine. We should certainly hardly expect a modern mission voluntarily to propose to another the Westminster Confession of Faith, with a few modifications, as its chosen basis for union.

Side by side with these theological convictions, there have been at work the great scientific conceptions of the universality of law and of the theory of evolution. These ideas remain still far too much, for most thinkers, simple abstractions, thought of as able to do something in and of themselves. Most men have not made sufficiently clear to themselves just how law and evolution can be conceived as realities. The consequences of these great scientific ideas for religion and theology have been only partly drawn, and where drawn the emphasis has often been placed at the wrong point. But even so, with other influences, they have tended, no doubt, both at home and abroad, to restore Christianity's latent belief in the immanent God, to change the emphasis from the miraculous to the ethical and spiritual, to bring into greater prominence the thought of a normal and hopeful growth in the religious life, and of the prevalence of law in the moral and spiritual world, and to make it inevitable that we should think of the other religions as having some place in the natural religious development of the race. And they have brought, as well, in harmony with Christ's own parables of the leaven and of the mustard seed, some larger hope of a continuous development, both here and hereafter.

But still more directly than by science have missionary theory and practice been influenced by the development of modern psychology, sociology, and comparative religion. These great

departments of study all belong, in the modern sense, to quite recent years, and every one of them has close connections with the missionary work.

Psychology's four great convictions of the complexity of life, of the unity of man, of the central importance of will and action, and of the prééminence of the personal, are all reflected in modern missionary theory and practice. These show, in the first place, as we have seen, a much clearer sense than the earlier missionary days showed of the inescapable complexity of the missionary problem. They show, in the many-sided recognition of the needs of man, the sense of his unity; that training anywhere is training everywhere, and that neglect anywhere affects all, while the industrial missions, and the increasing calling out everywhere of the activity and initiative of the evangelized peoples themselves, are all in line with the present "voluntaristic trend" in psychology. And the whole history of missions is a splendid illustration of the matchless contagion of the leaven of personal association reverently carried out. One may even wonder if the finest thing in the exceptionally successful Barrows Lectures of President Charles Cuthbert Hall is not to be found in the spirit of them, indicated in the dedication, "In the spirit of brotherhood, and with true respect for the various faiths of men."

And the sociological emphasis at home has doubtless interacted with the increasingly social practice of the missions abroad. In the modern organically unified world, when one has begun to say at home, "We are members one of another," he must end in foreign missions, and of the broadest type. The sociologist who is not a foreign missionary, at least in spirit, denies himself. Comparative religion has had its marked contribution to make to the resources and to the spirit of missionary endeavor.

IV. The influence of the laboratory practice abroad and of changing convictions at home have thus together brought us to the *present-day conception of need, attitude, and method in foreign missionary service.*

THE NEED.

And, first, as to *need*. So far as hesitancy in the foreign missionary enterprise is religious at all, and does not merely grow out of disbelief in the real value of religion, or of the spiritual, it probably roots most of all in a sound instinct going back to

Christian feeling, and to a modern psychological and sociological point of view. For all these lead to a newly awakened genuine respect for the significance of the ideals of others. There is no question that we do need carefully to guard ourselves at this point. There is, as Professor James has so admirably insisted, "a certain blindness in human beings" which makes it hard for us to enter into the feelings and ideals of others. Recognizing, now, the full weight of these modern convictions and ideals, where, still, lies the need for the Christian of carrying the gospel to non-Christian nations? What is the great motive? It certainly does not lie in the mere thought of hell, however keen one's perception of the certainty of retribution; nor in the thought of the command even of Christ regarded as external, however high the lordship ascribed to him; nor yet in the thought of a prescribed task of witnessing as a formal condition to be fulfilled for the coming of the Lord, however clear one's expectation at this point may be. Equally certain is it that the motive does not lie in a supercilious attitude taken toward other peoples and their values and ideals; nor in the denial of their present and later possible contribution to the understanding and interpretation of Christianity. We must recognize, and modern missionary theory and practice *are* increasingly recognizing, that these other peoples must have their own opportunity for practical and theoretical interpretation of Christianity, and that they have their own large contribution to make to the world's understanding of its greatest faith. It is quite possible that the Indian or Japanese interpretation of Christianity may have as large a contribution as the American or the German.

But even so, when one takes into account the growing unity of the world, the steadily increasing intimacy of the relations of part to part, he must see that we *cannot avoid influencing these other peoples if we would*. The only question is whether the influence shall be that of our best; whether unselfish interests shall keep pace with the selfish in their influence upon the rest of the world. For we do send these other influences. The whole machinery of government, even, is behind our commercial advances, even when this commerce is of things that bring harm rather than good. We *are* giving our worst. We owe doubly our best.

The absolute disparity of numbers of missionaries, too, compared with those to whom they minister, makes it impossible that there should be any real domination of the ideals of the one people by the few representatives of the other. These insignifi-

cant numbers can make progress with their faith at all only as its appeal really reaches the minds and hearts of those to whom they speak. These choose, they are not dominated. Even more than at home is this the case. The sole principle is that of the contagion of the little righteous leaven, the contagion of the sons of the kingdom.

The need of our carrying the gospel to non-Christian nations, therefore, lies first of all in our own moral need of sharing our best, and not merely our worst. Is our need at home oppressively great? Are we "dazzled by a too near look at material things?" *All the more* we need to remember: "Man grows by greatness of his purposes." And great world-wide ambitions are yet going to be in evidence just here among our men of wealth. They will help to bring nations to their birth. For our own life's sake, we must be foreign missionaries. It is simply a question of the highest unselfishness, from which nothing can excuse us. It is only the desire, with full respect and reverence, to share our best with all peoples.

Moreover, the Christian knows the imperative need of a spiritual basis for any large life, or any enduring civilization. He is quite ready to say, with one of the most modern secular editors in a very modern magazine: "And the chiefest proof of Christ's divinity is not in the miracles, nor in the signs and wonders, but in the fact that he knew that the gearing of the world is not turned toward the millennium by money or by the power that comes through wordly success, but by service of man to man, without money, and without the power that money can buy." "And by its success or failure as a *soul-maker* must our civilization stand in divine judgment, and we, the full partners in this civilization, must stand for it." And, one may add, if we are so to believe in our civilization, we must believe in the infinite and eternal purposes back of all this striving of ours, that may make conceivable for us great rational hopes, and may make our lives significant. Ultimately, deep meaning cannot be given to life without a faith essentially religious.

Believing, then, in the imperative need of a spiritual basis for life, believing in the inevitableness of unselfish service, and believing that we have that needed spiritual basis for highest living in our Christian faith, we can do no other than proclaim it. Ultimately, that is, back of all foreign missionary endeavor, lies the conviction that in the good news of Christ we have the supreme

good to share with all men. The *final missionary motive is, thus, simply the sense of good news* — the conviction that the source of our own best and highest life is in Christ; that he, simply by what he is, has made it possible for us to believe in God as father and in men as our brothers, and in the eternal life as a reasonable hope; that in him we find the key to man, the key to God, and the key to life, "for the secret of man," said the old schoolman, "is the secret of Messiah"; that to the questions of man, as an incurably religious being, Christ alone gives completely satisfying answers. We moderns of the moderns must still in all honesty say: "We live by him, and he must be glad tidings for all men in just the proportion he is our glad tidings. We can never justify ourselves before our own moral judgment while we refuse to men the knowledge of him. He alone is earth's priceless fact. And just here lies, thus, for the most modern man, with clear vision of the most modern convictions and ideals, the undying motive of foreign missionary enterprise. This is our *need* of carrying the gospel to the non-Christian nations.

OUR ATTITUDE.

And as respects *the attitude to be taken toward non-Christian religions*, the best present-day missionary, as I understand it, is glad, even anxious, to recognize every element of truth in the ethnic faiths. His faith in the fatherhood of God, not less than a belief in an evolutionary theory, leads him to look for such elements of truth. To these he cannot be blind, but he will rather have for them the discerning insight of love to God and belief in his love, and of love to man. His attitude toward them is thus the very reverse of a hard and unsympathetic one, for he must wish to believe that God has not left himself without witness among any people; and he cannot forget that man is an essentially religious being. He sees evidences of at least partial divine inspiration, and of imperfect seeking and groping after God, gleams of light that are to be understood and rightly valued only in the full light of Christianity. He recognizes his liability to misinterpret notions that, originally noble, may have been gradually pulled down to a lower plane, like the mystery of life, which plays so large a part in many religions. And yet he does not allow himself to be blind to the real facts. He understands that metaphysics, however acute, are not in themselves a religious contribution. And he distinguishes between the original sacred

books and the lower popular forms that the religion of the books has taken. And he recognizes, as he must, their often very meager moral results, and even that of none of them, except Judaism, can it be said that they are essentially ethical. As one seeking to win those of another faith, however, he feels the imperative need to seek every possible point of contact; and, therefore, he cannot undervalue the revelation of the best in the national mind contained in their religions. He recognizes, too, that the great apologists in the case of any people cannot be the missionaries, but must come ultimately from the non-Christian peoples themselves, who can alone have a sure instinct for that which is most sacred and appeals most deeply to their people. And at every point in this attitude toward the non-Christian religions the conduct of the truly modern missionary is increasingly dominated by a sincere reverence for the liberty, for the person, for the ideals of the man he seeks to win.

THE METHODS.

And this spirit preëminently is intended to pervade, finally, all the *methods* which the modern missionary must apply, whether evangelistic, pastoral and supervisional, educational, literary, medical, or industrial. The policy of centralization means to guard sacredly the moral initiative and manhood of the convert. The native churches are called out at every point. The much larger employment of women makes more certain Christ's emancipation of both the child and of woman. Interdenominational, yes, and international, coöperation are already at work on the foreign field, almost beyond our fondest hopes for the home churches. The strategic increasing enlistment of the young people and the growing power of the Missionary Volunteer Movement mean the giving of a worthy outlet for the dynamic of youthful, self-forgetful enthusiasm in the world's greatest enterprise. Here is "adolescence" indeed. The insistence upon mission study, upon pastoral responsibility, upon the policy of direct support of missionaries by individuals and churches, and upon a careful apportionment plan, is sure to bring home to each Christian the intelligent conviction of his own share in this great work, and to help him to see that foreign missions is no side issue, no mere addendum, but of the very essence of Christianity.

"For the love of Christ constraineth us."

MEMORIAL OF THE ARMENIAN EVANGELICAL ALLIANCE OF AMERICA TO THE DIRECTORS AND MEMBERS OF THE AMERICAN BOARD.

PRESENTED BY REV. G. M. MANAVIAN,

The Moderator of the Alliance.

Sirs, The Armenian evangelical alliance of America sends its greetings and congratulations to the American Board which is celebrating the centenary of its organization. Your society has sent the gospel of hope and life to the nations of the world through a century of marked success.

We, the evangelical Armenians of America, as the children of a historic Christian nation, have received most gratefully the noble services of your great society. Your heroic and self-sacrificing representatives, in their efforts to Christianize the Turkish empire, have improved their opportunities by presenting to the Armenians the grandeur and the inspiring power of the simple gospel of our Lord Jesus Christ for the world's redemption.

Greater than the organization of evangelical churches among the Armenians have been the fruits of the services of the missionaries of the American Board. We owe them the new zeal for the search of Christian truth in the spirit of the nineteenth and twentieth centuries, and we have realized through their work, to a greater extent, our conception of personal faith and religion. We owe them the inspiration and earnest hope and desire for an evangelical service among the neighboring races. God has preserved the Armenian nation through many centuries of persecution and martyrdom. Your missionaries have been helping that nation to become a power in God's hand for the coming and establishment of his kingdom on earth.

Before the coming of the missionaries of the American Board into the Turkish empire, the Armenians were in touch only with the ideas and civilization of the Latin nations of Europe. These had long established their ecclesiastical and educational institutions among the Armenians. Their influence was great and growing until the coming of your missionaries put the Armenians in touch with the evangelical Anglo-Saxon races of the world. The educational and ecclesiastical institutions established and

sustained by the American Board through its representatives have been a substitute for, or have counteracted the influences of, the Latin civilization. This is appreciated by those who are entertaining great hopes for the Armenian race.

We are indebted to your society for the introduction of higher education for men and women. Robert College, Euphrates College, Central Turkey College, Anatolia College, and their affiliated high schools and primary schools, have proved the wisdom of the founders of those institutions. Their memories are kept sacred among the Armenians, and their services more and more appreciated by the Armenians of all classes and faiths.

In the hours of great calamities and national disasters, as during the great massacres in the nineties of the last century, your noble missionaries stood by the Armenians, comforted them and dispensed relief to them, and when the time had come to reorganize the educational and ecclesiastical work, so ruthlessly destroyed, they gave their unselfish support. The Armenians have become a part of the brotherhood of humanity through such services, which your missionaries have rendered in the past and are rendering today. Such considerations have made us grateful to your century-old society, for which we feel the highest esteem.

God bless the American Board, to continue its benevolent activities throughout the world and to contribute to the greater spiritual and intellectual regeneration of the Armenian race, destined, we believe, to become a power in God's hand for the evangelization of the great empires in which the Armenians are now living as a subject nation.

Submitted most gratefully, in behalf of the Armenian evangelical alliance of America.

(Signed) G. M. MANAVIAN, *Moderator*.
V. BABASINIAN, *Secretary*.

THE MESSAGE OF THE HAYSTACK MEN TO THE CHURCH OF TODAY.

Rev. HENRY EVERTSON COBB, D.D.,

Pastor of the Collegiate Church, New York.

WE are here instinctively to receive such a message. The inspiration of that prayer meeting under the haystack is still with the church. In the first year of my ministry, I was an attendant at the general synod of the church which I have the honor to represent. I shall never forget the impassioned appeal made by Professor Lansing, of the seminary at New Brunswick, in behalf of the Mohammedans among whom he had been born, an appeal resulting in the founding of the Arabian mission, the history of which you all know. Two young men had presented themselves to be sent out to that desolate and neglected field, Samuel Zwemer and Peter Cantine. In introducing them, Professor Lansing referred to the consecrated men of this college who met in prayer for the neglected heathen world a hundred years ago. Their prayers, he felt, awaited this answer. So it was the Haystack Prayer Meeting, you see, that led to the occupying of one of our latest and most glorious mission fields — as it did, of course, to those older fields occupied while our mission board and yours were one. The fervor of that prayer meeting still throbs in the warm heart of missions. As an incident in Christian experience, what a little thing it seemed then to be! As a power in the history of the church, what a mighty thing it has become!

FORGOTTEN ESSENTIALS.

The Haystack Prayer Meeting lives in order to recall the church to a forgotten essential, the supreme purpose of her organization. This is what those young men recognized in their spiritual exaltation, and the vision which they saw on the mountain top of prayer they went out to impart to the churches. The single supreme mission for which the church was organized, and for which she exists, is to preach the gospel to every creature. There are no geographical, racial, or social boundaries limiting her scope of activity or narrowing her responsibility. He who was lifted upon

the cross looked past Jerusalem, beyond the boundary of Judea, across Samaria, to the uttermost parts of the earth, and the last soul dwelling in that uttermost bourne he left as a legacy to the loving care of those whom he called to take up his work. It is the most amazing thing that the church should still be so dull and unresponsive to the tremendous urgency of the last earthly word of her risen Lord, that she should have read her Bible all these years without perceiving that from the beginning to the end of her infallible rule of faith and practice, the idea of stewardship, of apostleship, is emphasized.

The other day, in reading the Epistle to the Romans, I was impressed with the significant change the revised version makes in the rendering of the passage in which St. Paul asks the question: "What advantage then hath the Jew?" and this is his answer: "Much every way; first of all, that they were intrusted with the oracles of God." The possession of the Scriptures was a sacred trust to the Jews. They did not hold them for themselves, but in fulfillment of the promise to Abraham, "In thee shall all the families of the earth be blessed." Are we not heirs with them of the promises to Abraham? Has not Israel's responsibility descended upon us along with Israel's privilege? We too hold the Scriptures, not merely as a precious possession, a means of light, and blessing for ourselves, but as a trust for the whole world.

Now it must be acknowledged by those of us who have the best opportunity to know the sentiment of the churches toward foreign missions, that the church has not yet come to the place where she realizes the extent of her responsibility toward the heathen world, or accepts without question this view of her mission. Every pastor can count on his fingers the men in his church who have the cause at heart. Even those upon whom he depends for counsel and encouragement, his church officers, his devoted laymen, his Sunday-school teachers, are often unresponsive, skeptical, or antagonistic to the conception that this lost heathen world has at least as great a claim upon the interest and prayers and devoted effort of the church as the community at its door, or perhaps a greater claim. Aye, how many of us who are pastors of churches, however we may feel the constraint of that vast world of human need, still regard the missionary activities of our churches as a mere incident in their work rather than as essential to their very existence, a side issue rather than a supreme motive, and content

ourselves with a passing reference to it in our prayers, an occasional missionary sermon, an annual collection.

Surely there is a place today for the impassioned missionary fervor of a Samuel J. Mills to recall the church to her God-appointed mission, overlaid as it has been by so many lesser claims, forgotten in the press of so many minor demands upon her time and money and prayer. For the church, in order to attain the high purpose of her Lord and Master when he called her into being, cannot subordinate this work; she may not delegate her missionary activity to a small committee. It must be a corporate activity, not an activity confined to individuals here and there. A missionary enthusiasm must infuse and permeate the whole body of men and women who bear the name of Christ. Oh, I think that Christ must look upon that little band of women in our churches, whose hearts he has opened to receive the gospel, and who meet to pray and plan for the extension of his kingdom — perhaps the only active missionary organization in many of our churches, and he says, "Here is my true church; here is the only society that is one with me in my purpose for the lost world." Nay, I wonder if the church will ever realize his ideal for her, until there shall be found, as it is found in the Moravian church, the great body of its apostles in the mission field, the small, faithful band at home working and praying with one heart and mind for those who have the supreme privilege of being at the forefront of battle. For the only church which can lay claim to apostolic succession is that in which the apostolic spirit mightily prevails.

CONFIDENCE AND CONSECRATION.

Another message from these young men of the haystack to the churches today is that the church must be imbued with absolute faith in the perfect feasibility of her commission and in its complete and speedy triumph. "We can do it if we will," said Samuel Mills. This faith must stand solidly on the fact that our Lord Jesus Christ is the author and finisher of it. "*Deus vult*," God wills it, was the motto the Crusader wrote upon his banner. It was pure loyalty to the will of God that inspired these first missionaries, the faith that he who gave the command, "Go ye into all the world and preach the gospel to every creature," would certainly fulfill the promise he attached to obedience, "Lo, I am with you alway, even unto the end of the world."

And today, as we review this first century of American missions, we have abundant evidence of our Lord's faithfulness to his promise. The Lord has worked with these apostles of his church. His presence has been the living power in all their work. It is his hand that has manifestly opened the fast-closed doors, and broken down the high walls of opposition, until there is not one race or tribe or living soul today that is not accessible to the Christian missionary. His spirit has wrought in men of darkest races a type of Christian character which challenges comparison with any in England and America. His gospel has proved itself in experience to be the gospel for the world. What abundant confidence the triumphs of the gospel give us today for the complete and speedy coming of Christ's kingdom in the whole world. "We can do it if we will" may well be the rallying cry of the church as it begins this new century of missionary enterprise. I have seen it stated authoritatively that at the present rate of progress the world will be practically Christian, as much as America is today, in fifty years, and that if the church would give money and men as we might, in twenty-five years India and China and Africa would be aglow with Christian light. If this be so, it is possible that the middle-aged man here today will see the world converted to Christ before he dies. This much is certain, my brothers, "We can do it if we will."

But to this end there is needed as never before in the history of missions, not simply a larger outpouring of money on the part of the home churches, but a consecration of the best men in our churches to the actual work. When, as the outcome of that Haystack Prayer Meeting, a secret society was formed, to include in its membership men of the highest endowment for the foreign field, it was recognized that the difficulties of the work were so great that only men of the highest consecration and finest equipment were to be called to it. One of the men enrolled in that organization, after it was extended to Andover Seminary, was Adoniram Judson, of whom Sir Henry Mortimer Durand said at the Nashville conference that he was "a man of unconquerable spirit, entirely free from selfishness and from all the meaner passions, and withal a man of so great ability and such profound acquaintance with the Burmese character as to have been of priceless assistance to the British government in its diplomatic dealings between the two nations, — a man as greatly honored and beloved by the British soldier as he was by the Burmese people."

Such men are needed today as never in the past history of missions. There is a place for them such as never existed until this time, when China, Japan, Siam, and other Eastern governments are recognizing how much Christianity has had to do with the superiority of Western civilization and are coveting the secret for themselves. Our boards are aware of the critical character of this stage in the history of missions and meeting it in a more careful selection of the men whom they send out. We must have the best men, men able to stand before kings, men who shall be wise and tactful in their dealing with those governments which are taking an increasing interest in their work and are weighing its motives and its worth with a new seriousness. And so the foreign field presses its attention upon the best men of our colleges and seminaries. It promises a place of the greatest usefulness and power to the physician, the teacher, the administrator, the man of statesmanlike insight and balance and judgment. There is no place where a man can be of greater usefulness to his fellow-men, where his life will count for more, where his work will count for so much in the history of the world's progress as in the foreign mission field today. Think of what Dr. Verbeck did for Japan.

A few weeks ago I was talking with a friend of mine who has been forced to give up the presidency of a missionary college in India and return to this country. While in India he was made the mayor of the city in which his college is situated, and a few years ago he received the Kaiser-I-Hind medal (one of the two granted that year) for distinguished service to the government and people of India. He was called, on his return, to an important chair in one of our historic colleges. But he said to me, "There is no comparison between the scope and outlook of educational work in India and that in this country. There the horizon is boundless, the results incalculable." Men of the colleges, this work calls for the best of you; you can find no place where you may invest your talent with such marvelous returns. Men of brain and energy and genius, the work wants you to put your best in all humility and unselfishness and loyalty at the service of Christ.

NEED OF PRAYER.

There is one word more in this message from the young men whose memory calls us here today. It is the reminder that the work of foreign missions began in prayer and that it can only live

by prayer. It calls the churches, pastors, and people to renewed and earnest prayer for the speedy coming of Christ's kingdom on earth. All machinery is as nothing without this, — the spread of missionary information, the securing of endowment, the labors of our secretaries. Our forces upon the field are crippled unless behind them are the prayers of a united church. "Brethren, pray for us," was the impassioned appeal of the great missionary St. Paul to the church, and it is the one fervent appeal of our missionaries upon the foreign field today — an appeal for organized intercession in their behalf. I once heard the pastor of a church, pausing abruptly in his prayer, say, "And now, Lord, we make our supplication for those for whom there are so few to pray," and then went on to pray, not for the friendless or the outcast in his great city, but for the missionaries. What a wrong we do them when we send them out to the forefront of the battle and leave them unsupported by the spiritual forces which alone can bring them victory. God forgive our neglect of this strongest weapon he has put into our hands for the redemption of the world. We need, my brethren, to rise to the higher conception of prayer, to regard it not as a means of changing the ways of God, but as a means of helping us understand the purpose of God and fulfilling it. For as we see eye to eye with God, and the vision comes to us of his love for men, and the awful price paid on Calvary for the redemption of men, you and I must recognize how little we have been doing to realize his purpose and what infinitely greater things it is possible for us to do.

In one of his addresses, Dr. Robertson Nicoll recalls the statement of Professor Guyot that there are three periods in the life of every plant, one very slow, another much more rapid, and the next of a whirling rapidity.

First is growth by the root, obscure, hidden, and very slow. Then is growth by the stem, much faster. Last is growth by the flower and the fruit, which rushes. The work of world evangelization has grown by the root. The long periods of delay are past. It is now growing by the stem, and making haste. We are on the eve of that last period, when it shall blossom and bring forth fruit to the glory of God and the joy of man. God speed it in his day. Let us say with Henry Martyn, "I have hitherto lived to little purpose, more like a clod than a servant of Christ; *now* let me burn out for God."

THE KIND OF YOUNG MEN AND WOMEN NEEDED FOR THE MISSION FIELD.

Rev. FRANCIS E. CLARK, D.D.,

President of the United Society of Christian Endeavor.

THE call for young men and women who shall give themselves to the upbuilding of the kingdom of God in all the world was never louder or more imperative than it is today. It will never grow less insistent, until the kingdoms of this world become the kingdoms of our Lord and of his Christ.

But while the call is loud and persistent, it is not extended to all. The self-indulgent are not wanted. There is no place for the merely romantic novelty seeker. Those who have only intellectual aspirations and who chiefly wish to enlarge their mental horizon, or that of those to whom they are sent, are not needed. There is a great field for the educational missionary, but not for the merely educational missionary who cares for nothing but education. The man who has no gospel but the gospel of good works, no message but that of the gradual evolution of the race, no divinity to inspire him but the divinity of human nature, would much better stay at home.

But for those with the highest intellectual and social gifts, who, at the same time, love the Lord their God with all their mind and soul and strength and their neighbors as themselves, who are self-sacrificing and courageous, who count not their lives dear unto them, who are willing to lose their lives that they may find them again, there is no such attractive and rewarding work today as that found on the foreign mission field.

Are these high and hard requirements? They are no higher and harder than our Lord himself laid down for all his disciples, for he commanded them to put his cause and his work before father and mother, and house and lands, yea, and their own lives also. No church that does not present this supreme motive, that does not appeal to this heroic element, will ever secure the right missionaries or will ever imbue its young people with the missionary spirit.

Thank God, this is the appeal that the American Board has made, from the day that Samuel J. Mills and his companions met

under the haystack at Williamstown to the present day. How nobly have the young people of our constituency responded to this heroic note! Let Horace Pitkin and Mary Morrill, of Pao Ting Fu tell, and the scores of brave men and women, of whom the world was not worthy.

“They gained the steep ascent of heaven
Thro’ peril, toil and pain;
O God, to us may grace be given
To follow in their train.”

The young man or woman whom the missionary cause needs today must also be gifted with an unconquerable optimism, born of belief in the conquering principles and life of Christ. Does the conversion of the heathen world look hopeless? There is no such word in the true missionary’s vocabulary. From a human standpoint it was far more hopeless a hundred years ago when those young men of Williamstown met to pray for it. But their optimism was born of a conquering faith that believed, beyond a peradventure, that He whose right it was should reign, and that at last every nation and kindred and people and tongue should ascribe honor to Him that sitteth upon the throne and to the Lamb forever and ever.

THE VISION OF THE HAYSTACK REALIZED.

Mr. JOHN R. MOTT,

*Chairman of the Executive Committee of the Student Volunteer
Movement, and General Secretary of the World's Student
Christian Federation.*

I HAVE been asked to speak upon "The Vision of the Haystack Band Realized by Students of this Generation." What was the vision of the Haystack Band? Without doubt, that vision included an intercollegiate missionary movement. The little band of men at Williams not only built up a most efficient Christian society known as the "Society of Brethren" in Williams College, but they also, from almost the beginning, had the idea of stimulating the formation of similar societies in other colleges of the New England and Middle Atlantic states. They bestirred themselves to accomplish this desired end. They instituted correspondence with different colleges. They made visits to some of the colleges. Some of us have read about the visit a deputation made to Union College in New York state. They did more than that to realize their vision. Two of the men at least left Williams College and spent the better part of a year at other colleges, one going to Middlebury and another to Yale. As a result of the employment of these and other methods, their example and their earnest advocacy led to the formation of missionary or Christian societies in a few other colleges,—just how many no one knows exactly. Not only did they lead to the forming of a few comparatively weak student organizations, but they also did much to kindle missionary fires in the lives of the students with whom they came in contact.

After one has said this he has indicated—in bare outline at least—all that they were able in those days to accomplish, in the way of realizing the vision of an intercollegiate missionary movement. Why was it in those days they could not accomplish more? Remember that the number of colleges then was small; that the colleges then were isolated; that the means of communication were very poor compared with what we have in these days. Keep in mind that in those days they had nothing corresponding to what we call the intercollegiate consciousness as manifested

in intercollegiate athletic sports, in intercollegiate fraternities, and debates and oratorical contests between the colleges. Moreover, the state of spiritual life was low in the colleges at the beginning of the nineteenth century, and student life was not highly organized even in individual colleges. When these facts are kept in view it is nothing less than wonderful that that band of consecrated men achieved what they did. But they fell far short of realizing their own vision, if we may trust what we read in their letters as to their desires.

STUDENTS' ORGANIZATIONS.

It has been left to the students of the present generation to realize their vision. The students of our day have built up a great intercollegiate organization which numbers not less than thirteen hundred Christian organizations among men students and women students in the United States and Canada alone. It has gathered a membership of scores of thousands — not less than seventy thousand. It is cultivating the whole range of moral and religious life among students so far as that is carried on by voluntary agencies. The colleges have been bound more and more closely together each year. As a result we find that the vision of the Haystack Band is more than realized among the colleges and theological seminaries of North America alone. What makes this point more significant is the fact that there is a similar national Christian student movement among the universities and colleges of the British Isles; another in the German universities; another binding together the societies of Christian students in France, Switzerland, Belgium, and Holland; still another grouping the Christian organizations of university men and women in Norway, Sweden, Denmark, and Finland; a most efficient society of students and school boys and scholars in South Africa, embracing both British and Dutch and native South African; an organization that includes virtually all the colleges of Australia, Tasmania, and New Zealand, and would put to shame some of those in the Old World; strong national student organizations in India, Ceylon, China, Japan, and the Levant, and scattered societies in parts of Africa other than South Africa, and in South America and the Pacific Island world. Then remember that the students of this generation have not only perfected these societies in the individual colleges, and in the nations and groups

of nations, but they have formed within a little over a decade what is known as the World's Christian Student Federation, which federates these various national and international societies of students, which has branches in two thousand separate schools and colleges, which embraces a membership of one hundred and ten thousand students and professors. One of the three great objects of this world-wide combination of students is the missionary object, — and this is true of the local societies, of the national societies, and of the world society, — the leading of students to make their lives count most for the evangelization of the world at home and abroad. In view of all these facts am I not right in saying that the students of this generation have marvelously realized the vision of the Haystack Band?

“One might illustrate this by a contrast. There were five men there at the Haystack Prayer Meeting. The other day, just before I started on my last journey to the southern hemisphere, I attended a convention in Nashville of the Student Volunteer Movement, — the missionary development of this great world-wide federation in North America alone, — and how many were there gathering around the missionary idea for prayer and discussion? Not a little group of five, but a vast auditorium filled with about five thousand, of whom three thousand were students, and, by the way, we had had to turn back over two thousand students who had paid their registration fees and were wishing to come. Five thousand students, including those who wanted to come, or five thousand if you include those that gathered with them, as contrasted with the five men at the Haystack Prayer Meeting. And those Williams students had to do their work in secret. The great Nashville convention arrested the attention of the world. The first intelligence I received, on reaching South Africa some weeks after, was concerning the influence that that convention had had in that part of the world. When I went over to South America, I did not visit a part of what we call that neglected continent where I did not find the impress of the Nashville convention. In the days of the Williams Haystack Band the cause of missions did not have many influential advocates. The students had to look far and wide to find many who at first sympathized with their great vision. At Nashville we had sitting with us in council the official representatives of over seventy missionary societies of North America, nearly two hundred foreign missionaries from thirty nations, the editors of the reli-

gious press, the leaders of the great movements among the youth of our different denominations as well as the interdenominational young people's societies, sitting there together and laying common plans for the evangelization of the world in our day. And might I not draw another contrast? When we remember that it used to take days in the period of the Williams Haystack Band to go from Williams College to Princeton, for example, and, therefore, that they could not hold any student conferences and conventions in those days, think what it means that there will assemble in Tokyo, Japan, the first week of next April, the conference of the World's Student Christian Federation. It will be the first world's conference, either secular or religious, ever held in Asia, and it will be a notable event. Usually these world's conferences are limited to one hundred select delegates, that is, the national leaders in work among students, but it has been decided that we shall yield to the pressure of the Orient and increase the number to five hundred — we could easily make it fifteen hundred. We shall have present in Tokyo the flower of the Asiatic church. A special committee has been appointed to prepare a list of the two hundred and seventy-five leading Christians of Japan from the point of view of the educated classes, and these are to be there; the seventy leading Christians of China; the twenty leading Christians of Korea; not less than six of those in the forefront among the native Christians of India; representatives from the natives of Ceylon, and Siam, and the Southern Pacific. With these Oriental delegates — constituting, I repeat it, the flower of the Asiatic church — will meet the leaders in the aggressive forces of Christianity among the educated classes from practically every nation of Europe, from Australasia, South Africa, and North America, and even South America, and they will lay plans together for the evangelization of the students of the world, for building them up in faith and character, for leading them to place their lives where they will be most effective in accomplishing the world's evangelization. I think a mere statement like this shows that that part of the vision of the Williams Haystack Band is being realized by students of this generation.

STUDENT VOLUNTEERS.

The Williams Haystack Band had a vision likewise of a goodly number of the strongest Christian students of North America transplanted to fields of greatest need in the non-Christian world.

They expressed their desire in the striking clause of their constitution giving the object of the Society of Brethren in this language: "To effect in the persons of its members a mission or missions to the heathen." I do not know a clause that some of our student volunteer bands in these days could include to greater advantage in their constitution to guide them in their work, because this embodies the real spirit of the student movement. Not simply to agitate for missions, not simply to feel deeply upon the subject of missions, not simply to make resolutions about missions, but to go in the persons of our members to those fields and to stay there for life! One of the Haystack Band was able to accomplish this purpose. I had the inspiration of standing by his grave in North Ceylon. I refer to Richards. Three of the members of the band became home missionaries, and in that stage of the development who shall say that they did not most largely accomplish the full purpose they had in view? One of them had to give up his plan for entering the ministry because of a break in his health. Within a few years, their example, their consecration, and the plans they set in motion resulted in a number of other students of the New England and other eastern states actually going out as missionaries. But they were not able to accomplish their vision in any extensive way, that is, of distributing a large number of students over the great spaces of the non-Christian world. Read the correspondence of those men. Read what is said about their discussions, and you will see that they had plans which embodied the sending out of large numbers to these foreign fields that were not evangelized.

The conditions were unfavorable for realizing their vision. At that time there was no American foreign missionary society that actually had missions in the non-Christian world; there were some so-called missionary societies. Moreover, there was a lack of the missionary spirit in the rank and file of the churches. What was more serious, the leaders of the churches, generally speaking, did not have the missionary vision. With a very few exceptions they were not missionary statesmen, although there were some splendid exceptions. For reasons like these, it was not possible to realize extensively their vision of having a large number of American students distributed throughout the non-Christian world. It was left to the students of this generation likewise to fulfill that vision. Imagine Samuel Mills, Richards, Loomis, Robbins, and Green making a visit to the office of the Student

Volunteer Movement in New York City, and the office of that movement in London, and taking the records of this movement and finding that from these two branches of the Volunteer Movement alone within twenty years there have gone out from colleges and theological seminaries of the United States, Canada, and Great Britain, not a few scores, but forty-five hundred students as foreign missionaries. Add to that the thousands of other missionaries of the British Isles and North America who were formerly students, but not members of the Student Volunteer Movement, either because it had not been organized in colleges where they studied, or for other reasons, and I think we see again that the students of this generation have abundantly realized the vision of the Haystack Band. We have had more college men and women in North America volunteer for foreign missions since the Nashville convention last February than actually went out to the foreign field in the first twenty-five years after the Haystack Prayer Meeting.

MISSIONARY MOVEMENTS.

The Haystack Band had a further vision. They had a vision of a missionary society that would make possible the sending out of the students who might decide to become missionaries. From the beginning they emphasized the principle of the cantilever bridge, that if we are to push one arm out into India and Africa and the Turkish empire, we must push out equally an arm into the interest and intelligence and convictions and sacrifices and prayers of Christians at home. In other words, there must be an adequate base to sustain the world-wide war. They gave themselves to the accomplishing of their desire with an adroitness and with a thoroughness that would stimulate any students who study the records even in our day. What did they do? They not only visited the colleges and seminaries and corresponded with them, but they began a process of cultivation with individual ministers. They made visits to the homes of these ministers. Some of them even spent the long vacation where they could bring their influence to bear most largely upon certain ministers whom they wished to influence. As a result of what they did in writing and speaking, — and, by the way, they printed two most effective addresses that ought to be revived and used in these days, — as a result of these means they constituted, by common consent, the principal among different causes that led to the formation of this

great American Board under whose auspices we meet; and, as is equally well known, this society, by its example and by its suggestion, has led to the formation, directly or indirectly, of other missionary boards, until today we have literally scores of missionary societies in the United States and Canada. We need one more, and we need that very badly, — a society which will have as its object the prevention of the formation of any more missionary organizations.

When you think of what we have in the way of organizations today, in contrast with what this little Williams band saw in their vision, I see a striking contrast. And yet they did accomplish that vision. They were not concerned about many societies. I sometimes wish their plan might have prevailed of preserving one great interdenominational society, and yet possibly we have been led by a wiser providence in laying this burden on the various denominations. But we are swinging back to the time when, by some simple plan of federation, we may realize more fully the great vision they had by keeping the various forces of the church in heart-to-heart touch.

We have helped, however, as a generation, in realizing their vision, even with reference to the home base. When I think of what the Student Volunteer Movement is doing for the home field I feel that the Williams College men of the Haystack Band would rejoice were they with us. The Volunteer Movement is quite as much concerned with making every young man who is to be a minister at home, and every young man and young woman who is to be a lay-worker at home, a true missionary in spirit as it is concerned in getting recruits for the foreign field. This world will never be evangelized until we have the same consecration and enthusiasm of a missionary character among the leaders of the aggressive forces of Christianity at home which is exemplified in those who go to lead the forces at the front. We have not only the Volunteer Movement, but we have that supplementary movement, the Young People's Missionary Movement. In my judgment, it is a most providential and significant movement. The Volunteer Movement exists to raise up the leaders who are to go to the front and to take charge of the churches at home as pastors, filled with the missionary vision. The Young People's Missionary Movement exists to educate the millions of members in Young People's societies and Sunday-schools that they may flood the churches with the missionary spirit. These

two great agencies, working under the leadership of the missionary societies, and related with unswerving loyalty to the various evangelical churches, constitute two agencies which God is going to use in developing a base which will make possible the projection of this enlarging number of student volunteers.

WORLD EVANGELIZATION.

The Williams Haystack Band had a vision of the world speedily evangelized. It is impossible to read what has been preserved of the writings of that band without having one's heart deeply stirred with the idea that they were under pressure to get this task done as quickly as possible. There is an element of immediacy, of urgency, — the feeling that "the night cometh when no man can work," — about the language and the actions and the spirit and the very prayers of those men, that kindles our hearts. I get precisely the same impression when I turn to read the pages of the Acts of the Apostles and certain sections of the Pauline Epistles. If ever I am tempted to be sluggish and to lose my sense of pressure about the shortness of the time, I only need to read aloud to myself, for example, the first eight chapters of the book of the Acts. It is the same spirit that seemed to vibrate in the Haystack Band. Oh, how they longed to have this world flooded with the full light of Christ in their day! They communicated their spirit not only to their own society, but to others. You will find it beating through that marvelous address sent back by Samuel Newell and Gordon Hall. I wish that the American Board could reprint that appeal and send it far and wide through the colleges and theological seminaries and out among the Young People's societies. There may seem to be some crude arguments in it. There may be a quaint way of putting some things, an old-fashioned way of stating some of their positions; but the fires of God are still burning in that wonderful appeal.

There was also another appeal which the American Board printed and which has been retired a long time. Possibly the Board might not want to reprint that appeal, as I remember some parts of it, and yet I wish there might be at least an expurgated edition. I refer to the appeal that went forth from the missionaries of the Sandwich Islands in 1836 entitled, "The Duty of Christians to Evangelize the World in this Generation" — that is, in their generation. Some people seem to think that that idea was not heard of until somewhat recently. I found a copy of that

old appeal in the library in Oberlin when I was making certain investigations there. I understand there is another copy in the library of the American Board, and no doubt there are others in existence. I hope the day will not be far distant when we shall have, at least, the larger part of that appeal from the Hawaiian Islands reprinted, as well as the appeal of Hall and Newell. This little band at Williams College had the spirit of immediacy, the spirit of wanting the world evangelized quickly. Later, Andover had the same spirit. Here and there were scattered individuals whose souls were burning with the vision, but it had not become widespread. It was impossible for those in that generation to realize the vision. The students of this generation constitute the first generation of students who in any large numbers have given themselves to realize the vision. The Student Volunteer Movement led off in adopting as its watchword in the year 1888, "The evangelization of the world in this generation." It was first met with a storm of criticism. It had to fight its way step by step, until I am glad to say tonight that it has been adopted by other student movements in different parts of the world, and not a few of the foremost missionary societies in the world have officially endorsed it as an ideal to be kept in mind and to be realized. The most conservative church in the United States, probably, the United Presbyterian Church, has adopted the plan of evangelizing that part of the non-Christian world for which they feel themselves responsible, — and it is a large part when we consider the numbers in that church, — in their generation, that is, in this generation. Who believe in this watchword most strongly? You will be surprised at my answer. Not simply youthful enthusiasts in the colleges whom I meet in my travels on both sides of the Atlantic, but as I have gone up and down Asia, Africa, the Pacific Island world, and South America I have been amazed — and yet no longer am I amazed — to find that the missionaries, the people face to face with the difficulties, who know best what is involved in evangelizing the world in a generation, are those who hold most tenaciously to this idea. You will hear a masterly address in this convention of the American Board by a man who stands on the threshold of the most difficult field — the Mohammedan field — of the non-Christian world. It is men like that, I find, who have thought down into this matter, who have eliminated the purely visionary and the theoretical and the imaginative, who would give their lives to the realization of this great purpose. And yet I

am glad to say that young men and women still have their visions, and that the most commanding vision among the young men and women on both sides of the Atlantic in this day is of the world evangelized in our generation. What do we mean by this? Not the conversion of the world. God only knows how long that will take. Not the Christianization of the world. Judging by history, that will take many centuries. Where is the nation today that we can call purely Christian? Nor does it mean the superficial preaching of the gospel. Nobody resents this more than those who advocate the idea of the evangelization of the world in this generation. I know of no agency that stands more for thoroughness than the Volunteer Movement on both sides of the ocean. Nor does it mean the minimizing of any form or phase of missionary work. It stands rather for the emphasizing of the belief that, by the multiplication of all these agencies and plans which God has been using, the gospel can and should be preached to all people. Expressed in other language, the evangelization of the world in this generation means to give all people an adequate opportunity to know, and then, if they will, to accept, Jesus Christ as their personal Saviour and Lord. It is not to be interpreted as an end in itself. Its advocates are constantly insisting that after the peoples have been evangelized they must still be instructed and baptized and built up and organized into churches, established in faith and character, trained in methods of unselfish service, brought to bear upon the problem of the extension of Christianity, and that we must keep ever in mind the building up — as was so eloquently stated today — of self-supporting, self-governing, self-propagating native churches of such strength that if Christianity were to die out in the United States and England it would abide as a propagating force in Japan and in the Levant and India and South America. Therefore, when we speak of evangelizing the world in this generation, we mean not some superficial, unscientific, unscriptural, careless statement. The ideal of the Williams Haystack Band, possessed, we believe, by the Apostolic Church, was eminently scriptural. All men need Christ, and therefore this must be done in our day. We owe Christ to all men, and therefore it must be done in our day; the Christians of this generation must evangelize the non-Christians of this generation, if they are ever to be evangelized. The Christians of the last generation cannot do it, can they? They are dead and gone. The Christians who are coming after us cannot

do it, can they? The individuals now living will then be gone. Obviously, the Christians of each generation must give to the non-Christians of that generation the opportunity to know about Jesus Christ. The students of our generation, in common with the Haystack Band, insist that this thing not only ought to be done, but, to a degree that the membership of that band could not insist, we bear down on the fact that it can be done.

MISSIONARY EXPANSION.

How may the vision of the Haystack Band with reference to this speedy evangelization of the world be more rapidly and thoroughly realized? I think we will agree that the first three aspects of their vision which I have mentioned tonight have been realized—that is, an intercollegiate missionary society; students streaming out to the non-Christian nations to stay there for life as missionaries; adequate missionary agencies to send them. Those parts of the vision, you admit, have been realized. The last part, the speedy evangelization of the world, is yet far from realization. How may this vision, I repeat, be more speedily,—and let me link up with that at once,—more thoroughly realized? I will give the answer in outline.

There must be far more extensive missionary operations. The time has come to grapple with this great work on a broad scale. Conditions now in the foreign field favor such an enlargement of our operations. The conditions at home favor it. We must have nothing less than a great army of properly qualified missionaries, before the generation closes, to accomplish the task. There must be a marvelous enlargement of the financial coöperation of Christians. We must not be satisfied with the present rate of increase in the gifts of Christians. I firmly believe that the time has come when thousands of individual Christians and families, including not a few represented here tonight, not to speak of churches, should support their own missionary or missionaries. I likewise believe that the time has come when the Young People's Missionary Movement, and agencies working therewith, can educate a generation of youth to completely revolutionize the habits of living in our churches. With equal conviction do I believe that the time has come when, with a proper presentation of the missionary enterprise, it will receive benefactions as princely as those which have been given to higher education in North America and the British Isles within the past

decade. We must have an enlargement of the supervisory agencies on the home base. I mean by that an increase in the number of board secretaries, especially in the field. What was sufficient twenty years ago is not sufficient today. People are much more absorbed and life is more complex. Appeals are more conflicting, materialism is waxing. It is going to take a larger combination, organized on the best modern business lines, and flooded with the spirit of God, to meet the present situation.

The second thing that is necessary is a statesmanlike plan. People follow a big plan and a high ideal. They have never been known to lag behind it. I ask you whether this is not true, that the present plan of our churches is inconsistent with a deep conviction that God wants this world to hear about Christ in one generation? It is inconsistent with that conception. I will go further and say that in my judgment the time has come when there should be a fresh study on the part of our various churches as a whole, possibly by a commission, of the world-wide field, that it should then be mapped out, and plans should be put on foot for an effective occupation. It is absurd to say that there is not statesmanship and churchmanship enough in our great Christian bodies to do what is done today in the realm of commerce on precisely these lines. I cannot amplify that point.

The third thing that is necessary, if we are to evangelize the world speedily and thoroughly, is this. Besides having this enlargement of our operations and of the plan involved, there must be a closer unification and a better coördination of the missionary forces, especially on the home field. Here is one of the crowning glories of the American Board. It has never lagged behind in standing for comity and coöperation and unity. If the other denominations of North America would do likewise, we could revolutionize the missionary operations of North American and European Christianity.

I wish I might enlarge upon that point, but I pass to mention, as a fourth thing that is essential, that if this world is to be evangelized speedily and thoroughly, this enterprise as a whole must be flooded more than ever with the Holy Ghost sent down from heaven. The ground, Mr. Chairman, of my hope and confidence tonight is not so much the strength of missionary organizations, not the number of missionaries, not the fullness of the treasury, not the splendid material plants and equipments, not the great interest already awakened among myriads of young people, not

the experience we have acquired in the wonderful century that has passed, not the inspiring watchwords and splendid forward movements, not the statesmanship and far-sighted plans — although I believe in all these most thoroughly. But my hope rests not so much in these as in the fact that the work is to be accomplished by the Holy Spirit himself, who is the Author of this work. Men have tried to accomplish it at times in other ways. It is a divine work. Missionary spirit and achievement are the product of the Holy Ghost. This matter is not the result of human ingenuity and a large expenditure of human energy and organization; it is the work of God.

And then I say, finally, that we who have had these never-to-be-forgotten privileges of being at Williams and at North Adams in these days should go away to be men and women of vision. After all, visions are the strength of our life. Where there is no vision the people perish, the world perishes. Christ was the supreme visionary. He said, "I, if I be lifted up, will draw all men unto me." He peered down through the centuries to the realization of that vision. And we want something besides simply the vision of the Haystack Band. We want our own vision — the vision of the cross of Christ with its satisfying power, and the vision of that great multitude whom no man can number, out of all nations and from all tribes and tongues and kindreds, standing before the throne and before the Lamb, clothed with white robes and with palms in their hands, shouting with a loud voice, "Salvation unto our God and unto the Lamb that sitteth upon the throne!"

"But lo, there dawns a yet more glorious day,
The saints triumphant rise in bright array,
The King of Glory passes on His way.
Alleluia!

"From earth's wide bounds, from ocean's farthest coast,
Through gates of pearl streams in the countless host,
Singing to Father, Son, and Holy Ghost —
Alleluia!"

THE MISSIONARY CHALLENGE TO THE STUDENTS OF THIS GENERATION.

Prof. HARLAN P. BEACH, *of Yale University.*

THE challenge with which we have to do is addressed to the students of this generation. And surely no previous generation of students has been so well prepared for heeding a challenge that demands men and women adequately equipped for the manifold work of the various mission fields.

THE QUALIFICATIONS.

I. May I suggest a few respects in which the men and women in our institutions of higher learning are peculiarly fitted for the varied tasks falling to the lot of effective missionaries today?

First, the range of studies found in our college catalogues is far broader than was printed in those of a few decades ago. Latin and Greek, which were so prominent then, and which have undoubted value as a means of discipline and as a fount of culture, have largely given place to more practically useful studies. A graduate of any high-grade institution today has a wider horizon than his father had seen before his graduation. Pope's dictum: "The proper study of mankind is man," is being realized at last, so that students understand the life of our time through a rational interpretation of history. They have studied sociology, ethnology, and economics. They have taken courses in pedagogy, so essential for those whose work abroad is mainly that of teachers. Their philosophical studies have been such as furnish them with weapons to meet current philosophical objections to Christianity, urged by keen Brahmins or alert Japanese students. Those who heard Secretary Barton's notable address at the Nashville Convention will see how directly this broader training of the modern college student contributes to effective mission work.

Enlarged sympathy is a second characteristic of our students to an extent that was not true fifty years ago. For four years they sit side by side in classroom and club with fellow-students from Armenia, India, the Philippines, China, and Japan. The close intimacy and rivalry of the athletic field and examination hall engender mutual respect and friendship. "Heathen" is an

unthinkable word; the aspirations of these brothers from across the sea are shared by their classmates. In the item of difference of religion, American students feel a sympathy which would be impossible without the foundation of friendship and respect which constant association begets. The study of comparative religion, which is becoming quite common in our larger colleges and universities, fosters still more the sense of brotherhood; and Christian men see in the gropings of the nations after God the sure evidence of religious capacity and of an unarticulated longing for that God and Father of all, whom we know more perfectly. It is hardly possible for students who have had this sort of training to be other than cosmopolitan in spirit; nor are they likely as missionaries to violate those requirements of courtesy and tactfulness which are such important factors in missionary effectiveness.

A third particular in which our students are better fitted for meeting the challenge of the mission fields than were men of previous generations is found in the greater prevalence of the spirit of Christian unity in our colleges and universities. As practically every college has a Christian Association, that great harmonizer of divergent beliefs has sunk denominational differences and unified all Christians in common efforts for personal spiritual growth and for outreaching Christian activity. When one recalls how detrimental to missionary success all sectarianism is, and how common the spirit of Christian union and coöperation is becoming on the foreign fields, one can only thank God for this college preparation for those fields.

A fourth respect in which our students are prepared to listen to the missionary challenge is found in the preparation afforded, mainly in the Student Association, but also through other societies, and in some cases through courses in the curriculum. Thus nearly all prospective missionaries during their undergraduate years receive a training in the textual and devotional study of the Bible which is broad in its range and vital in its power over life. This sort of study is far more useful than the critical — particularly the higher critical — study of the Scriptures for ninety-five per cent of our missionaries. Though the study of missions is not participated in so widely as is voluntary Bible study, most candidates are enrolled among the ten thousand students who annually engage in that work. Hardly less important as a preparative is the experience gained through the wisely organized activities of the Association. "Team work" thus becomes familiar to college

men and women; the habit of unitedly studying common religious problems and methods of work is carried by them to remote mission stations; and the inspiring memories of Northfield, Asheville, Lake Geneva, and Silver Bay are so abiding that Northfields spring up in Japan, China, and India, to the manifest advancement of the kingdom of God.

DEMANDS OF THE FIELDS.

II. Turning now to the more practical side of our theme, let us consider the varied demands made by the fields. What is the challenge of the fields?

First of all, it is a challenge to intelligent work. Traditionalism in the methods and theories of missions held in the field to which one goes cannot meet this challenge, unless it be a traditionalism based upon a sane, united, unremitting, prayerful study of conditions by all those competent to discuss its varied problems. A foundation has been laid by the far-sighted candidate in special postgraduate studies, either in the graduate department of the university, or in special seminary courses. After one has orientated himself in his station and has learned the best that his colleagues — especially the native fellow-workers — can impart to him, he increases his knowledge by wise experimentation based upon the wider experience of other parts of his chosen country, or of more distant mission fields. The hit-or-miss, thoughtless, narrow program of missions is passing with the increase of missionary conferences and the advance in field visitation.

Secondly, the challenge of the fields is to versatility. Specialists have their place in some countries and missions, but the vast majority of our missionaries will need, for years to come, the versatility of our old hero, master of nearly a score of trades, Dr. Cyrus Hamlin. The man who chafes at the monotony of a home pastorate, who, in the phrase of Mills, is "pestered in this pinhole here," will find his over-sea parish a perplexing tangle of possibilities that call for a specialist-in-everything. At least he must supply needs that call for such a melange as used to be found, in my undergraduate days at New Haven, in a ten-by-twelve box of a store kept by fully matured maiden sisters who had pledged over the door this fairly truthful legend, "A general assortment of almost everything."

Thirdly, this challenge comes from lands which in many cases are undergoing a national transformation, usually abnormally

rapid in character. The transformation from feudal conditions into an empire that easily holds the hegemony of the far East is the greatest wonder of historical millenniums. And yet, what Japan has accomplished in half a century, China is doing at this moment; and if the present rate of speed is maintained for a quarter of a century, she will eclipse even Japan's marvelous record. When nations are in the flux and are willing to accept the aid of Christian nations, then is the time for Christians to seize the opportunity. And surely no man can ask for a greater privilege than is offered by a formative method like this. Guido Verbeck may have been a "man without a country," but his adopted land owes more to him than to any other foreigner — more perhaps than to any Japanese. Very, very few missionaries can be Schwartzes and Livingstones and Verbecks, but every missionary is able to effect greater changes than he ever would in America. Storrs, the young New Hampshire pastor who went out to China three years ago, writes back with truth that at this early stage in his career he can accomplish four times as much as in his New England parish, so unusual are the openings at this period of transition. The Christian student should think, too, of what will happen if the ideas underlying our civilization are left out in these times of change and fixation. Nations will be defective in those things that make for highest progress; the kingdom of God will be greatly retarded in its onward sweep.

In the fourth place, the critical religious situation in non-Christian lands constitutes an appealing challenge. The religions of most mission countries are genuine, even if crude, attempts to account for the seemingly supernatural phenomena of daily experience, as well as their attempt to provide an ethical and religious norm. As Western civilization enters such a land with its true explanation of nature's laws, and with its contempt for all superstition, the old beliefs are seen to be irrational. The gods and their useless cult are cast aside by the intelligent leaders, with the result that they are left without a religion, and use their influence to discredit popular religious beliefs and practices. Naturally this empty, swept, and garnished house is speedily taken possession of by other evil spirits of unbelief and moral laxity. Christianity is attractive and rational and could have occupied the empty house if Christians had been at hand to make its claims clear and to illustrate the power of true religion. "Christ or Confucius — which?" "India's Problem — Krishna or Christ,"

have been titles of moving discussions long enough. Let us enter the lists for our Champion and win India and China for Him.

A fifth challenge from the fields is a loud call to leadership. As the missionary enterprise has passed from the old individualistic stage to the socialistic, organization and community of interests have come to the front. This change demands men and women who are competent to lead in the new Christian community and in the awakening state. Men who can lead the evangelistic forces of the native church in an aggressive campaign against indifference and ignorant contempt for Christianity are most commonly needed. I vividly recall the enthusiasm with which our North China veteran, the late Dr. Blodget, used to picture the vision that possessed his eager soul — the vision of the day when the evangelistic missionary would be to a group of native workers what Jesus was to the Twelve. He would grow eloquent as he pictured the impressions that such a company would make as they went from village to village with the message of a great salvation. That this hope was not unfounded is abundantly proved by the success of George Eddy in our own Madura field, and by the still more significant labors of Canada's hero, Mackay of Formosa. But leaders are demanded in other kinds of work as well. Some missions call for organizers of labor and industry, all of them need men and women who can effectively organize the Christian work of a church, assigning to every one a definite and responsible task. Educationists are required to lead the church and to aid the government in the new educational movements that are remaking many nations. Diplomats are necessary to meet the revolt against leadership in a few lands where national consciousness is emerging and making native Christians restive under foreign ecclesiastical control. But the kind of leader whom the infant church most needs is the man or woman whose life is so manifestly hid with Christ in God that a high and holy enthusiasm is awakened in believers and unbelievers alike. Such missionaries will never be without a company of imitators who can be led to any position of hardness and danger.

THE MISSIONARY CHALLENGE.

III. But who are those who utter this challenge to the students of our generation?

One would naturally mention first those in our own fields who are anxiously crying out, "Come over and help us." Thus Bitlis,

in our Eastern Turkey Mission, is a field which calls for heroic men. In that mountainous region, with its lawless Kurds, there is work for the bravest and most persistent; but when one labors for parishioners who after two years' unlawful imprisonment thanked God for the opportunity thus afforded to preach daily to their fellow-prisoners, our heroisms seem puny. A no less loud call from an entirely different sort of a post comes from Lin Ching, on the old Grand Canal in China. Two or three years ago Mr. Chapin, who was then the only missionary there, kept a record of those who wished to receive instruction in Christianity, until the number of men reached five hundred, when he refused to add another name, so hopeless was it for one man to overtake such a work. Since that time he has been overburdened with the harvesting of this wonderful time in China. Go over and help, some of you students here, — or perhaps better yet, one of you young pastors who has had experience here in America. These are but two samples of those who are daily challenging the American Board to heed their cry.

Let us not forget that millions of challengers are our brothers and sisters. The parable of the sheep and the goats in St. Matthew, twenty-fifth chapter, makes this perfectly clear. It is my brother and sister, and yours, who are hungering and thirsting literally; but what is more important, it is "not a famine of bread, nor a thirst for water, but of hearing the Word of the Lord." They are literally sick and need the Christian physician with his double cure; they are imprisoned and bound by chains that seem beyond human power to burst. They are strangers to the better things of life, and their nakedness and rags are a reproach to us well-clothed Christians. But they are also our brothers and brethren of Jesus, even though they be "the least." Do not their lame hands of faith stretched out toward those who are not true gods, their cries to the priest, or medicine man, or sorcerer, who is the only savior known to them, — do they not move you deeply? If our wills are not stirred to action, the refrain of the hidden Jesus must haunt us in the last and solemn day, "Ye did it not unto me."

But, thirdly, this missionary challenge is uttered by no less a personage than our Saviour and Lord. A volume soon to be published claims that Jesus never uttered the last commission, and this claim is made by one who has done much for missions, I do not believe that all of us would find his arguments convincing.

but I am positive that you and the author of the book himself will agree that if anything is clear in the gospels, the petitions, "Our Father, who art in heaven, . . . thy kingdom come, thy will be done in earth as it is in heaven"; that pitying wail over those other sheep not of this fold whom he would gather unto himself; that self-disclosure to the questioning Greeks in the temple, and to nations yet unborn, "I, if I be lifted up from the earth, will draw all men unto me," — these and many another word of Jesus make it patent that the great object of his coming into the world was to seek and save that which was lost. It is, then, the challenge of the great Finder of men flung down before the found ones who for long have been feasting in his banqueting house of love, and whom he would have imitate the Good Shepherd who gladly lays down his life for the sheep.

Finally, we cannot believe that the Almighty God, the everlasting Father, he who "made of one blood all nations of men to dwell on all the face of the earth," can be oblivious of the woes and longings of his creatures. Let the lowest among men, as some ethnologists regard them, the Australian Blackfellows, believe in Buddai, who in the dim past engulfed mankind in a great flood, after which he assumed the rôle of a gigantic old man who has for ages been asleep in the sand and who at last will swallow up mankind. Such is not our God and Father. As Jesus in the pearl of parables depicts our Father, his eye is upon the road down which wilfully or unwittingly his children have gone into that far country where all men sooner or later are in want and live on unsatisfying husks. Because he desires them to come back to the ancestral home, he would send you and me to tell them of his abiding love and fatherly yearning. The idea that he does not care for them and is glad to leave every man to his own devices is unbelievable, and wholly at variance with that concise definition of him which in the literal translation of the Mandarin version of the New Testament reads, "God's heart, then, is love."

IV. A fourth word has to do with the phrase, "this generation." Let this old world be as venerable as geologists and evolutionists would make it; let its many races be granted a life many times longer than the traditional chronology of our Bibles; yet it nevertheless remains true that for some thousands of years the age of man has not exceeded the psalmist's measure of three score and ten, while the average duration of life is a third of a century. The Chinese ideograph for world and also for generation is made

up of the sign for ten thrice repeated. According to this linguistic fossil of a remote past, in three brief decades the races of men come to birth, live out their joyous or cheerless lives, and crumble into dust — sixteen hundred millions of them. During the three days that we are celebrating what a few prophetic students initiated a century ago, almost a quarter of a million of our brothers and sisters will have passed from earth without ever having had an opportunity to know our Father and their Father, or of experiencing his peace which passeth all understanding.

EXCEEDING GREAT REWARDS.

V. Finally, the challenge to the students of this generation, like those in ancient tourneys, carries with it an exceeding great reward. Jesus himself spoke of those who for his sake and the gospel's should go on his errands of mercy, leaving houses, or brethren, or mother, or children, or lands. "What a series of losses!" one says. No; read to the end. There is no one who thus loses "who shall not receive manifold more in this time, and in the world to come eternal life." It is not the smile and favor of some "queen of beauty" that the missionary knight seeks. Every modern apostle learns on the field of conflict that there is a love passing that of woman, and that to have with one "all the days" a beatific and abiding Presence is all that one can ask or desire.

But other rewards are not wanting, the most precious of which, it seems to me, is the gratitude of those whom one has been privileged to aid in the struggle toward the light. May I be pardoned for giving a personal illustration of what other missionaries have experienced under similar circumstances. After only six years of service in dear old China, ill health made an immediate return to America imperative. The decision came on Friday, and we succeeded in keeping the matter from the native Christians until Sunday, the day before our departure. Nothing unusual occurred until our young Chinese pastor raised his hands to pronounce the benediction. He had only said the words, "May the grace of our Lord Jesus Christ," when he was overcome with his emotions and a foreigner was obliged to finish. Then a man of forty, once a leader of a sect who had under him five hundred men, ostensibly followers of "the sages and holy men," but who really were covert revolutionists, — a man with whom I had sat day after day in an experience which he described as "heaven," — came up and

placed in my hands a poem which he had composed and which expressed feelings that he did not venture to voice orally,—a bit of paper which in real worth was vastly more valuable than a thousand-dollar bond. Never can we forget that awful, blessed day. Men singly and in groups, women in a great company, came to the house, all with tears in their eyes or in their voices, and the testimony was of one tenor: "You have brought us a great blessing; we cannot bear to have you go." The women were apparently in the condition of one of the Bible readers whom Mrs. Beach had asked to take charge in her stead of a Sunday-school outside the west gate of the city. She finally consented to do so with this condition, that on that first afternoon a towel should be loaned her. Being asked the reason for so strange a request, she replied, "When I go out there and tell the women and girls that you are going home and may not return, they will all cry so hard, and I will cry too." Nothing short of a towel would then do duty for the dear soul, a woman who, when the Boxers came in 1900 and she was drowned, sank beneath the waters literally with a song in her mouth.

The next morning we planned to leave early, and when I arose I heard nothing. Imagine my surprise on looking out the window to see in the yard a multitude of men, women, and children waiting in silence. As we went out of the compound, the feeling was intense both in their hearts and in ours. I had thought that when we left the premises our trials would be over, but in the street were our eleven theological students bent upon accompanying us outside the city gate. It was simply unbearable. I turned to them and said: "We are all brothers and love each other. I thank you for your kind thought, but it simply will not do for you to go further. We cannot contain ourselves; we must not go weeping through the streets." And then came those common but beautiful words of parting which usually are meaningless, but which were so full of import then, "In the bright day, we shall see." Yes, and not until that Great and Glorious Day, for when, two years ago, we returned, it was to find our compound with its nearly fifty buildings razed to the ground, not one brick upon another, with not a trace of great trees, two of which were four centuries old. And of those men and women and children, we saw only a scattered remnant, for one hundred and thirty-two church members sealed their devotion with their blood in the terrible persecutions of 1900.

One of the theological students, Li Te-kuei, did not go back when I bade the others adieu. "Shepherd, Shepherd, I cannot leave you! It was you who took me from following the donkey, gave me the opportunity for study and of aiding in the chapel, and thus enabled me to serve the Lord." Dear, dear fellow, my heart yearned after him, and in an agony greater by far than I had felt when I bade good-by to my mother, years before, we wrung each other's hands and parted. The last letter received from him before the Boxer carnage told of the way in which God was wonderfully using him in his country station, which translated means Eternal Joy Inn. And when that June day of his translation dawned, my friend would not desert his little flock. Finally fleeing with them, the Boxer horde surrounded them. The chronicle runs: "Mr. Li knelt with hands outstretched to heaven, 'Father, if you want us to go,'—but before the prayer was finished a rough hook fastened to a long pole dragged him over backward. . . . Mrs. Li pleaded for her tiny baby, and they answered by taking it from her arms and offering it as their first sacrifice. Mr. Li was the last one of the family to close his eyes to earth's horrors. . . . One who passed over this road a few hours later saw that two pits had been dug, into which the eight bodies had been thrown and roughly buried. It will ever be a sacred spot, that wayside grave, where man and wife, faithful unto death, lay with the lambs of their flock whom they had shepherded so tenderly. In the spring, when the grave was opened that the martyrs might be placed in coffins, Mr. Li's body was found still in the attitude of prayer. So it will lie until the Great Day." Friends, are the "heathen" "worth saving?" Are their lives thrown away, who listen to the challenge of our ascended Lord, "Go ye?"

We cannot know what Jesus, in the days of his flesh, read beside the Scriptures, but I love to think that a Talmudic saying of that day was often in his eager heart, as I would that it might be in ours: "The day is short; the work is vast; the reward is great; the Master urges." If this becomes our watchword, we shall realize the ambition of Mills who a century ago wrote to a kindred spirit: "Though you and I are very little beings, we must not rest content until we have made our influence extend to the remotest corner of this ruined world."

HAYSTACK MEN IN THE MINISTRY.

Rev. CHARLES O. DAY, D.D.,

President of Andover Theological Seminary.

I PRESIDE here representatively this evening, by the request of the American Board. And it being suggested that I offer a few words, I am glad to say this: It was a graceful and fitting act for the American Board to give this invitation; graceful, because a recognition of the real unity of purpose and work which has prevailed between the two institutions; and fitting, because in the events this day has commemorated the place of Andover was so large and so significant. Two of the "Men of the Haystack" came from Williamstown to Andover, James Richards and Samuel J. Mills. There they were joined by men from other colleges, by whom was deepened and perpetuated the flow of the spring which broke forth from beneath the haystack. These young men were strengthened by President Griffin, who went from Andover to Williamstown; and counseled by Professor Stuart, in his own home on Andover Hill. The famous society, called the "Brethren," came to Andover from Williams in 1810, and their old book of records is there preserved. To carry out the end of the "Brethren," the Society of Inquiry was organized in 1811, with the older secret society as its nucleus and governing force. Moreover, a considerable part of the funds of Andover Seminary came to her in view of her missionary character. The earlier inspiration has been reënforced by the devotion of many noble souls, as, notably, by the life of a man like Neesima, and is today quickened by the present zeal of an army, to strike whom from the rolls of the Board would be to decimate our ranks.

There is a mysterious, and one might say, cabalistic significance of the number "Five" in all this history. Five men gathered beneath the haystack. Five towns made the links of progress between the haystack and the foreign field: Williamstown, Andover, Bradford, with its crucial meeting of the Massachusetts General Association; Farmington, Conn., with its formal organization of this Board; and Salem, where, in the old Tabernacle Church, the first missionaries were set apart for their work. These five famous towns stand for a complex of forces making for

missions. Two, Williamstown and Andover, by college and seminary, educate men. With prophetic suggestion of the reach of missionary agencies, Bradford and Farmington educate women; while Salem, with its oceanward look, its museums, its historic spirit, and its very name, suggests the work of that universal and eternal Spirit made High Priest of the world forever under the order of Melchizedek. Five men, Judson, Hall, Nott, Newell, Rice, sat on the old settle in that Tabernacle Church, which still cherishes it as a memorial of their consecration. Five talents were they, "bringing forth five talents more." Five men from Andover Seminary, representing all the classes, including all the officers of the famous old Society of Inquiry, never more vigorous, though reduced nearer to the haystack proportions, are here; and stand for that spiritual current which is the deepest and strongest prevailing in that institution today. Such is the missionary ancestry of the present Andover life! She cannot depart from its momentum; she cannot and must not lose this crown, or be robbed of this glory. So identified is she with the cause of this Board that I make bold to say, as my own opinion, and in all I say here I speak for myself, that, of the various theories which eager minds in our free order of churches are busy in constructing for Andover, this one, though not practicable legally, nor absolutely the best, is above all other specializations. It is this: Put Andover resources under the whole circle of theological training conducted by this Board, the world around; put underneath every theological seminary so much at least of the strength of the Everlasting Arms; carry Mills' spirit into every land, literally. That, indeed, is a great and appealing thought.

But as with the towns, so with the men of the haystack. If this evening, and just for this moment, we specially think of their suggestion, there is a manifold mission to be fulfilled, if such an entrustment as created and has sustained Andover shall be carried out, if the election of grace shall not fail. Not all of those men who prayed together went into foreign missionary work. Two, Robbins and Loomis, stayed with the home churches. They represent the provision of leadership for our American churches themselves, the broad foundation upon which the missionary spirit shall build. For such leadership our churches wait. For that provision the seminary was founded, the money was given, and the work devoted, with most careful, explicit, and far-reaching instructions.

"The primary purpose of the trust as clearly laid down by the founders," says one of the best students of the Andover constitution, "is the broadest and most effective possible education of 'learned and able defenders of the gospel of Christ, as well as of orthodox, pious, and zealous ministers of the New Testament.' Any aim short of this can be taken as a controlling one only when it is clear that the primary aim can in no way be carried out."

But not all who went worked in either home churches or in foreign fields. For there was Mills himself! He stood for that linking of home and foreign interests, representing cause and effect on either side, which is the keynote of missions today. When we look for the origin of American foreign missions we find its spring in the soul of the immigrant, and in the first instance for New England in the labors of John Eliot for the Indians, part of whose salary was paid by the British Society for Propagating the Gospel in Foreign Parts, which took life under his quickening touch. Mills arose as that type of man, timeless in his inspiration, who strives to save America to save the world, and who, in Mills' case, died at sea in his famous voyage to open world resources to save America; involving in his own life an elevation of motive, a range of personal experience, an extension of labor, and a unity of conception which make him to be an undying and increasing force in the great succession which begins from Christ. His modest, amazing life not only linked both foreign and home interests, his clear vision not only saw the need, but he saw the solution, as though for our guidance, in the only ultimate way. He provided an American leadership. He did so in his own person, he traveled and distributed Bibles in several tongues. He presented the type of leadership in what has been styled a bilingual or polylingual ministry, indeed, but American; always to be American, though it may sometimes be in foreign-born men; trained to the hour; with comprehensive equipment. Nor is any other way of solving this question anything but temporary, inadequate, inefficient, un-American, failing to meet the real need and conscious desire of the strangers in our gates, while falling short of a reasonable apostolic linguistic demand and consecration.

As a matter of fact, only one of the original five went abroad, yet he was that one who, with those who reënforced him, gave distinct character to Andover, and commits her forever to the direct work of training foreign missionaries. God forbid that she should ever break with this century of spiritual movement or cease to be

identified with the outlook of those who devoted themselves to effect "in their own persons" a mission to the heathen.

In the light of the Williamstown burning bush, that burns but cannot be consumed, Andover Seminary is committed to a work no less comprehensive than the history of those men. She must be, to change the figure, a flaming sword turning every way; to keep and to signal the way to the tree of life; and that light must not be merely a stationary signal, planted on a Massachusetts rock, but a torch personally carried to the ends of the earth.

Now, in all this great history one interesting law appears. It is that for the work of the progressive kingdom of God there is need on the one hand that the original type of man be preserved, but that on the other the training he receives because of the work he must do shall be increasingly expanded and enriched. It is the same twofoldness presented in the New Testament, in the Palestinian work of Jesus Christ and the subsequent work of the Holy Spirit. It is stated as involving "a diversity of gifts but the same spirit." The one man is needed, with the vision of faith in human nature, and with a heart which is an epitome of divine love. But, on the other hand, a variety and thoroughness in equipment are demanded which grow with every year of the world's unfolding. More than in any time since, is the situation today like that of the first apostles and demands a training like that of Paul, in temple, in city, in seclusion, and these in combination; as Jew, Greek, Roman citizen; in knowledge of the soul, philosophic insight, grasp upon world religions, power of adjustment, capacity for leadership. Great as was then the demand for complete training, it is indeed still more now. Wherever his work may be, the minister must be in a true sense a cosmopolitan man, centered in the enduring essentials for theological training, into which must be builded the larger human culture. Shall he lead the home church? It is the same. Is his work that of aiding, by Christianizing at its roots, our great enterprise of race assimilation, the endeavors of the press, the platform, and supremely the public school? The same training is needed. Is he to be a foreign missionary? He can be no less. We need, we must produce, such men. The kingdom of God is at hand. We must develop and train such leaders. We must secure the enrichments, make the alliances, rise to the sacrifices which may be needed. We must keep pace with the onward movement of God. We must prepare good soldiers for a living, a modern, Christ.

THE HERO OF THE HAYSTACK.

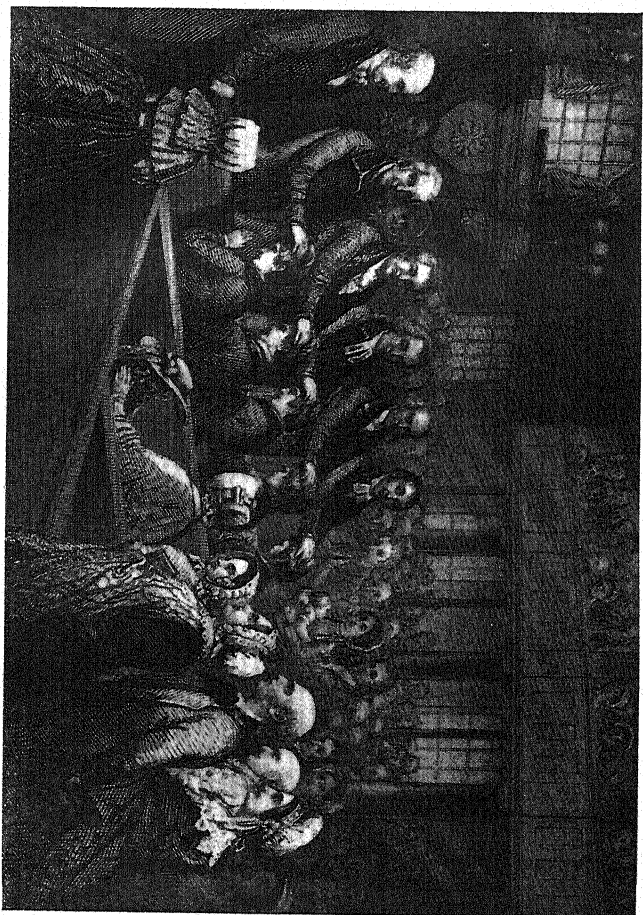
AN ILLUSTRATED LECTURE.

REV. THOMAS C. RICHARDS, *Williams*, '87,*Pastor at Warren, Mass.*

BEGINNING with the time when the Mills family first located in Connecticut, the speaker followed on through the years to the point where the brave Williams student, after a trip to Africa in the interest of the Negro there, passed away while on the homeward trip and was buried at sea. He dwelt on each period of importance in the life of Mills only sufficiently to make it perfectly clear, with now and then a bit of the humorous side of the man in whose memory the big centennial meeting at Williamstown was held, Wednesday.

The first picture which the speaker threw on the canvas was the county of Litchfield in Connecticut, in which, in the town of Torrington, young Mills was born, in April, 1783. After speaking of the many great men and women who had come from this county, among whom were Henry Ward Beecher, Ethan Allen, Harriet Beecher Stowe, John Brown, and others, Mr. Richards told of the arrival in Torrington of a young Yale graduate, Samuel J. Mills, who became pastor of the church there, and served as such for more than sixty years. Soon after his arrival in Torrington the young preacher found a wife in Esther Robbins, a beautiful young woman of a neighboring town, and of the seven children born to them one was Samuel J. Mills, Jr., later the student of haystack fame.

The speaker then followed Mills through his boyhood, speaking of his dedication to the missionary cause by his mother and of her words, "Oh, how little did I know what it was going to cost," when she received the letter informing her that he had decided to enter the foreign field. His father, Mr. Richards said, when his son told him of his intention to enter the missionary work was at a loss to know what reply to make, but finally summoned together several friends and asked their counsel and prayer. And the story has been handed down, though Mr. Richards could not vouch for its authenticity, that one brother began his prayer



THE ORDINATION OF THE FIRST AMERICAN FOREIGN MISSIONARIES.

something like this: "O Father! Brother Mills has dedicated his son to foreign missions and now he is mad because he wants to go."

The life of the son in academy and college, the prayer meetings about the college campus, and the haystack meeting, when the five young men sought shelter from the storm under a haystack in Sloane meadow, and while the lightning flashed and thunder roared pledged themselves to foreign missions, followed by a prayer of which missions was the subject, were told, with interesting illustrations, including pictures of three of the men at the haystack meeting, the old college campus, and Mission Park. Then came the organization of the "Brethren," which was continued in Andover Theological Seminary, where Mills went after leaving Williams, and, finally, the meeting of the fathers in the Tabernacle Church, in Salem, where the first five missionaries were ordained. A good picture was shown of this service, with the fathers performing the ordination service.

Mr. Richards then described Mills' western trips and related the great work which he did, encountering many hardships and discouragements, but never faltering in his purpose. The territory which he traversed, going south to New Orleans and north to Philadelphia, was shown by a map thrown on the canvas. It was while on these trips that Mills became greatly interested in the cause of the Negro, and when the American Colonization Society was formed, and it was decided to send representatives to Africa to select a place suitable for the establishment of a colony, Mills asked that he might be one of the men. His selection followed and he set out with Professor Burgess for the work.

Like all of his previous work, the mission to Africa was carefully performed, notwithstanding the great dangers and perils that were encountered, not the least of which was the malarial fever so common in that country. Mills was not of strong physique, having left his native land with a threatening cough, which was nothing more or less than the old-fashioned consumption, and when he left Africa on his return trip his health began to fail and before his home land was reached he passed away and his body was buried at sea.

The concluding portion of the lecture described this scene, and summed up the results of Mills' devotion.

"Just as the sun was sinking in the west the stalwart sailors bore on deck all that was mortal of Samuel J. Mills. Then with

tears in their eyes they lowered his body into the deep as Professor Burgess read the funeral service. Ever since that night the waves of old ocean have been moaning out a ceaseless requiem to his memory and have been carrying his influence to 'the remotest corner of this ruined world.'

"Only twelve years from the haystack to that grave in the North Atlantic! Only thirty-five years old when his career is ended, — when most men have just begun. No! not ended, for that life, filled to the brim with usefulness then, has had an ever-widening and deepening circle of influence. Truly, 'we live in deeds, not years.'

"Up in the village cemetery in Torrington stands a monument to his memory, erected by his sister Florella. There sleep the grand old father and the loving mother. In the house near by his father had received the letter that brought the sad news of his death. But when two brother ministers came there, a few days later, with a message of condolence, the old man cut them short as he burst out: 'Oh, my mercies! oh, my mercies, to have such a son to be a missionary!' For more than thirty years after Mills' death the location of the haystack remained unknown, in spite of the efforts of President Griffin and others to locate it. It was in 1854 that Byram Green, of Sodus, N. Y., one of the five present at the original haystack meeting, being in Williamstown on a visit, located the spot. He was aided in locating the place by the existence of part of the maple grove, still standing, in which they were accustomed to meet.

"At commencement, 1854, the college voted to purchase the ground surrounding the spot, including the maple grove. The plot consisted of ten acres, and the purchase price was twenty-five hundred dollars, one tenth of which was pledged by the undergraduates. 'Mission Park,' as it was henceforth to be known, was dedicated August 5, 1856, as near the fiftieth anniversary as possible. The principal address was made by Prof. Albert Hopkins, though many speakers of many denominations participated in the great missionary jubilee which was held.

"No monument marked the exact spot of the haystack until 1867, when Harvey Rice, friend and classmate of Mark Hopkins, erected the now noted Haystack Monument. At its dedication, Mark Hopkins, then in his prime, delivered the dedicatory address, beginning: 'For once in the history of the world a prayer meeting is commemorated by a monument.' Ninety-one years after the

first haystack meeting, the World's Student Christian Federation gathered for its second meeting at Williamstown. Men were gathered there from all quarters of the globe. A Japanese student presided. There were young men not only from France and Germany, Holland and Switzerland, but also from India, China, and South Africa. One evening these representatives from thirteen countries and five continents gathered around this monument. The story of that prayer meeting was graphically told. Then each young man in his own mother tongue, so strangely different in sound, but of the same spirit, cried out, 'We can do it if we will.' Then the Germans sang '*Ein' feste Burg ist unser Gott*,' and as the meeting closed this company of students from many lands and of many tongues, but so strangely united around this sacred spot, marched away singing, 'Onward, Christian Soldiers.' The listener could but feel that though the body of the soldier who first uttered that battle cry lay buried in a nameless grave in a trackless ocean, his soul was marching on."

List of stereopticon slides used by the lecturer:

Litchfield County; First Law School in United States; Lyman Beecher; Birthplace of H. W. Beecher; Birthplace of Ethan Allen; Birthplace of John Brown; John Brown; Site of Old Tarringford Church; Site of Samuel J. Mills' Birthplace; Birthplace of Brainard; Connecticut Evangelical Magazine; Morris Academy; Woods in Torrington; James Morris; Church at Morris; Williamstown; Williams College; Mills' Farm; President E. D. Griffin; Rev. Amner R. Robbins; Mills' Account with the College.

Old West College; Maple Grove, where Haystack Meeting was held; Site of the Haystack; James Richards; F. L. Robbins; Harvey Loomis; Mission Park; Bardwell House, where prayer meetings were continued; Torrey's Woods; Greylock; Andover Seminary; Adoniram Judson; Samuel Newell; The Brethren; Neesima; Dr. Samuel Worcester; Ordination of the First Missionaries; James Richards' Grave; Scene near James Richards' Grave; Obookiah.

Foreign Missionary School; Obookiah's Grave; Mills' Home Missionary Journey; Mills' Signature; Mills' Desk; Andrew Jackson; Mills' Journal; Sylvester Larned; Mills' Compass; Taking Possession of New Orleans, 1803; Africa; Sunset on the Atlantic; Mills' Monument at Tarringford; Mission Park (Sloane's meadow); Haystack Monument (old cut); Mission Park and Monument; Haystack Monument; Thompson Memorial Chapel.

EARTH'S GIRDLE OF PRAISE.

The day thou gavest, Lord, is ended;
The darkness falls at thy behest;
To thee our morning hymns ascended,
Thy praise shall hallow now our rest.

We thank thee that thy Church unsleeping,
While earth rolls onward into light,
Through all the world her watch is keeping,
And rests not now by day or night.

As o'er each continent and island
The dawn leads on another day,
The voice of prayer is never silent,
Nor dies the strain of praise away.

The sun, that bids us rest, is waking
Our brethren 'neath the western sky,
And hour by hour fresh lips are making
Thy wondrous doings heard on high.

So be it, Lord; thy throne shall never
Like earth's proud empires, pass away;
But stand, and rule, and grow, forever,
Till all thy creatures own thy sway.

— JOHN ELLERTON, 1870.

[Taken from the "Pilgrim Hymnal" by permission of the [Congregational Sunday School and Publishing Society.]

SERVICES OF THE THIRD DAY,

Thursday, October 11, 1906,

AT THE METHODIST CHURCH,
NORTH ADAMS, MASS.

THE American Board of Commissioners for Foreign Missions was formed "for the purpose of devising ways and means, and adopting and prosecuting measures" for promoting the spread of the gospel in heathen lands. Five commissioners from Massachusetts and four from Connecticut "were to adopt their own form of organization and make their own rules and regulations."

(General Association of Massachusetts, 1810.)

“God works in all things, all obey
His first propulsion from the night;
Wake thou and watch! The world is gray
With morning light.

“Aid the dawning, tongue and pen;
Aid it, hopes of honest men;
Aid it paper, aid it type;
Aid it, for the hour is ripe.”

[Taken from “Christian Missions and Social Progress,” Vol. III.]

MEETING OF THURSDAY MORNING.

ALL the regular sessions on Thursday were held at North Adams and in the Methodist church. The strains of "Holy, Holy, Holy," opened the morning devotions, led by Rev. George F. Pentecost, D.D., who made a brief address. President Capen was in the chair. One of the most important episodes of any of these meetings took place at this time. It was the appearance of spokesmen for the United Brethren and Methodist Protestant churches, bringing greetings and messages in furtherance of the proposed church union between those bodies and the Congregational denomination. Bishop Bell, of the United Brethren, gave the reasons for such union as they have been stated to the churches. His announcement met with enthusiastic applause, and its effect was heightened by the address of Dr. T. J. Ogburn, speaking for the Methodist Protestants. Prof. Edward C. Moore, D.D., of Harvard University, chairman of the Prudential Committee of the American Board, met these advances with a cordial response. Dr. William H. Ward and Dr. Gladden still further encouraged the growing feeling in favor of this union; the former by prayer for its success, and the latter by offering resolutions (found in the report of the afternoon session) which favored the joining of forces in missionary work even in advance of the proposed federation.

The remainder of this morning session was devoted to reports and addresses upon the Foreign and Home Department and Treasurer's reports. An address was made also by Rev. Walter T. Currie, of West Africa.

OPENING ADDRESS.

Rev. GEORGE F. PENTECOST, D.D.

THERE are two theories of foreign missions: First, the old idea that the world is a sinking ship, and that it is the business of the missionary to get hold of as many of the passengers and crew as possible, and save them from destruction. This is the theory of the individual.

There is a larger and broader theory now coming into use, that missionary work is for the whole world. The cosmic relation of

Jesus Christ is to be more emphasized, and rightly. He is the light that lighteth every man that cometh into the world. Preaching the gospel for testimony, as well as for conversion, is a part of our work. The epistles are devoted to the getting of the gospel to the whole world. The whole New Testament, taking up the work of the prophets, is devoted to the extension of this idea.

God now commands men everywhere to repent. We Anglo-Saxons are in danger of thinking that we are the whole people, and that the heathen are people whom we are graciously honoring by sending them a vest-pocket edition of the gospel. But in reality we are but little removed from heathen and savage ancestors ourselves, and have no right to assume this position of superiority.

We have something else to do than to bring about the conversion of a man here and there. There is something to do with that part of the world that we do not convert in the evangelical sense. No statistics can tabulate the work that is being done by foreign missions. It is largely the creation of an atmosphere, the bringing about of conditions.

We are trying to export a Christian civilization to the Eastern world. The peoples resent our trying to force our Western civilization upon them. They may assimilate a part of it, but they do not want to adopt it as a whole. It can hardly be said that Western civilization, in the shape of commercial methods, and ships of war, and opium trade, is Christianity.

There is a great antagonism between the Eastern and Western methods of commerce. Our statesmen are trying to force our methods upon the East, but they are not successful. The gospel of Jesus Christ is the only thing that can bridge the chasm between the two civilizations and bring God and the true light to the consciousness of the pagan people, who have a civilization older, and, in many respects, better than ours, and in some respects the rival of ours. The evangel of Western nations and of Western commerce is selfish. They go to get. We go to give. Ours is a spiritual and heaven-sent gospel against the material and selfish gospel — if it is a gospel — of the Western civilization.

GREETING FROM THE UNITED BRETHREN.

Bishop WILLIAM M. BELL, D.D.

Mr. President, Fathers, and Brethren: It affords me an unspeakable pleasure to bring to you the hearty congratulations of the two hundred and seventy thousand members of the United Brethren in Christ and the Foreign Missionary Society of our denomination. This celebration of the one hundredth anniversary of the Haystack Prayer Meeting has a significant message for all the churches of America, and they feel called upon to pause and consider what the Spirit would now say to the churches through that historic event. American Christianity may well gather with you about the Haystack Monument and take upon her heart afresh the lessons afforded by the life and service of the distinguished men who gave a good and sufficient reason for the appearance of such a monument on the campus of Williams College. Inspired and led on by such noble types of manhood, the American Board has well wrought in the actualization of the high ideals that dominated their lives. You have reincarnated their noble passion for the spiritual elevation of humanity. You have belted the globe with the radiance, light, and hope which fell full upon their lives. What they would have done, but could not, because of their limitations, you have hastened to do, with the ever-increasing facilities afforded by God's advancing providence. As a denomination, we have not forgotten that in West Africa, from your sister society, the American Missionary Association, we fell heir, by mutual consent, to work in that territory which had been begun by your people, and that in turning it over to us you generously followed it with your funds until we could adjust our own shoulders to the added burden. By virtue of your larger patronage and wealth you have gone bravely on in the great work of Christianizing the un-Christianized portions of the race, far in advance of our humble contribution to the world's evangelization. We have never lost sight of your banners, and we now glory in your success. This occasion has the most thrilling interest, and we now bare our hearts with yours to receive the lessons and inspirations that fitly come to us at such an hour.

One cannot advance a half hour in the study of the Haystack Band without feeling the call to deeper personal religious experi-

ence. In a large part of the Christian world there is an appalling spiritual deadness. In many places the masses are adrift in maddening spiritual desolation. Much is said about brotherhood while hatred rages. In far too many localities the church is like a great steamship tied up at the wharf with the fires banked. We need the anointing by the Holy Ghost. Our pulpits must flame, for blazing pulpit fires mean great days for Christianity. The Church needs impulse, power, and passion.

We fondly hope that on this historic occasion we may be able with you to install afresh in the very heart of our denominational life the full powered forces of experimental Christianity. We crave the rush of redemptive joy, the enduement by the Holy Spirit, the new perspective of life, the vital relation Godward, the complete dominance of the Christian motives, all proceeding from our ascended and glorified Lord. Faith and love are ever assuring us that Christianity is a vivid personal relation to a personal God. Our haystack brothers demonstrated the fact that Christianity is a life of immortal energies and tremendous potencies. They were inspired by the flow of spiritual gladness, and were made ardent in their service by the glow of the divine love. From them we may learn the value of deep religious experience, as also that the inner experience demonstrates itself in the outer life, that it registers itself in the lives that are held up and sustained in this empire of gracious supernatural forces.

We may safely emulate the fervency manifest by Dr. Worcester, the first secretary of this Board, when on a certain occasion he said: "I bless God for making Litchfield County"; or that of the great-grandfather of Samuel J. Mills, who, when asked how, in his limited circumstances, he could send four sons to Yale, answered: "With the help of Almighty God and my wife." Samuel J. Mills passed under pungent conviction for sin and into God's gracious kingdom by a definite experience of the divine renewal. He was able to cry out: "O glorious sovereignty!"

His was a strenuous religious experience. His mother tearfully said: "But little did I know when I dedicated this child to God what it was going to cost and whereunto it would end. How little I knew what it was going to cost!"

Now, after the heartiest felicitation on account of the growing ability of your great Board to serve humanity as you also serve Jesus Christ, permit a concluding word as to what is suggested naturally by the presence on this platform of us who represent

two bodies of Christians who have not been associated in the work you have so nobly carried forward for so long a time. Your speaker most heartily desires this because:

1. The reasons or occasions for separate organic existence have in many cases ceased to be.

2. The tendency to multiply denominations in the United States has had its day, and an ample indulgence.

3. Any denomination may reach the stage in its history when, having made its contribution to truth and experience, it may, under changed circumstances, honorably discontinue its separate existence and acknowledge in a formal way its kinship with other bodies of Christians.

4. Any denomination may go to seed in the advocacy of usages and peculiarities which, however good and proper at the time of their being called into existence, may have come to be barnacles and impediments under changed conditions.

5. Our divisions have led us to magnify non-essentials, with a corresponding loss in the fundamentals.

6. The exigencies of the hour call for the most advantageous use of all Christian resources.

7. The age, being utilitarian, has no capacity for enthusiasm over the institution of a new denomination for the gratification of somebody's ambition for leadership, or for any other reason.

8. A very high grade of influence, efficiency, and enthusiasm is coming into being through the different interdenominational movements and organizations.

9. The needless duplication of church organizations in the same community is becoming a stumbling block and a menace to Christian efficiency.

10. A deserved doom is passing upon everything unfruitful in church and state.

11. American church life needs, just now, a consuming and intensified passion for the essentials of Christianity.

12. Either an exalted spiritual consciousness of the presence of a great calamity, or the near approach of a great peril, or the appeal of a great enterprise, invariably suggests and points toward the heartier and closer affiliation of all Christians.

13. Unholy rivalry, strife, and hatred among church people grieve the Holy Spirit and forbid extensive revivals.

14. In part, our divisions stand for a want of love, of deep and genuine Christian experience.

15. The whole tendency of the age is to unification, much business, and not too much bookkeeping for the business; elimination of waste and leakage, with prodigious pushing for large things.

16. An inexorable demand that the highest, holiest, and best in the keeping of the race anywhere shall be universalized at the earliest possible moment.

We can but feel, as we confront the mighty task of making Christ known to all the inhabitants of the earth in the present generation, that the glorious goal will be brought so much nearer by the happy and businesslike unification of missionary societies and the coördination of the missionary forces. We long for a great Christian militant forward movement for the speedy evangelization of the world even in our day. May God bring it to pass for his own glory. Amen.

GREETING FROM THE METHODIST PROTESTANTS.

Rev. T. J. OGBURN, D.D.

Mr. President: I am fifty-six years old, and it is remarkable that the first time that I have ever been permitted to worship in a Congregational church I have found it to be a Methodist meeting-house. But somehow I feel at home among you. Dr. William Hayes Ward visited one of our conferences and I heard him with great delight, and after he heard me make one of the most ridiculous speeches I ever made in my life he actually hugged me. Later, I addressed the union missionary meeting in Dayton, Ohio, and Dr. Creegan heard me talk on missions and he hugged me. So I am beginning to feel at home with the Congregational body.

I feel unable and unworthy to bring fully the greetings of the Methodist Protestant Church to you, but, as the slender dull wire may flash along its line the light and the power and the energy and the intelligence communicated to it, so I may speak today plainly and simply for the Methodist Protestant Church. As the tiniest dew-drop may reflect the light of the sun, so God may help me to tell you something about the love of the Methodist Protestant Church for you.

I should rejoice if I could just tell you what I believe to be the real situation as to the attitude of our church toward yours. It is my duty, as secretary and treasurer of our board of foreign missions, to visit all our charges and churches, and I think I know the heart of the Methodist Protestant denomination. There is an overwhelming sentiment in favor of the union that has been referred to. But, while I came to bring you these greetings, I did not come to talk to you about foreign missions. For a minister of any other denomination to come to Congregationalists and talk about foreign missions seems to me somewhat like hauling coal to Newcastle. You do not need any talk from me about foreign missions, and I have not come to talk to you about your history, for you know that better than I do. But you don't know much about the Methodist Protestant Church, because instead of writing history we have been very hard at work trying to make some. We have not spoken of ourselves, perhaps, as we ought; we have been too timid, too retiring, too modest. But I should rather go back to my people, my brethren, and carry to

them the inspiration, the information, the zeal, the enthusiasm, the foreign missionary spirit which I have inbibed here, and diffuse that among the Methodist Protestants than even to bring you the glad greetings from our people. Oh, I do wish you could come down into the Methodist Protestant Church, and wake us up. We need you and we are going to get you.

I shall never forget how I felt in the committee room in Dayton, Ohio, when the report of the committee on creed was first read by your great Dr. McKenzie. I looked around upon the company composing that committee and I could see the tears glistening in their eyes. I saw their faces flush as if their hearts were inspired with unspeakable joy. It seems to me the very atmosphere trembled with the power and presence of the spirit of God. I thought of the upper room in the Pentecost season, and I felt that we who sometimes were afar off were made nigh by the blood of Christ. In that creed was something like this statement: "We believe that God has appointed his Church to make known his gospel to all mankind." Brethren, on that we can unite, if on nothing else. Nothing can ever unite the different forces of God's people like the purpose to carry out some great and all-engaging and all-worthy enterprise. I believe these United States would never have been these United States but for the terrible pressure of some outside foe, and the people of that day had to hang together to keep from being hanged separately. Something like that must bring us together in the cause of Jesus Christ.

I am glad that our denomination knows how pleased you were to hear our great and good Dr. Stephens at your council in Des Moines, a year or so ago. Your glad appreciation of his wise remarks has been made known to all our people, and we are very glad to find that you Congregationalists certainly know a good thing when you hear it. We appreciate your appreciation of our brother.

As I say, on this great work of foreign missions we shall unite as perhaps on nothing else. We shall be workers together with God sooner than we shall be believers together as to doctrine. Those women of whom the apostle wrote had some difficulties with each other, and there were contentions, but they labored together helping him in the gospel. You may put four boys into a room by themselves, each with a jack-knife, and they may swap knives all day and every day one will have made a dollar and a quarter clear money, it is said, when they come out in the evening. So all of

the theologists in the world may get together and argue doctrine and discuss doctrine, but every one will come out at last believing in his own doctrine more firmly than when he went in. But, brethren, if we go to work to save a lost world, we have to get together; we shall unite. Never will the Methodist Protestants find the Congregationalists and the United Brethren, never shall we find our brethren, until we go and seek our lost brother, and there we shall find one another.

I am very sorry to tell you, dear friends, that the history of the Methodist Protestant Church in regard to foreign missions is not very delightful reading. I should be so glad if I could fully condone our failure, but I know not how to do so. I beg you to remember, however, that we are not a wealthy church; that we are made up largely of rural communities. We have farmers in our denomination who would board a preacher with a large family a solid month rather than pay twenty-five dollars a year to spread the gospel of Jesus Christ. We have some of the best people in the world. I believe our Methodist Protestant Church is the very cream of all the churches, but this cream sometimes needs churning. After all, you Congregationalists haven't got a great deal to brag of. You were two hundred and eight years old, I believe, when the Methodist Protestant Church was born. Your board of missions is eighteen years older than our denomination. Congregationalism was one hundred and ninety years old when the American Board was formed. We have done more in the seventy-eight years of our history than you Congregational brethren did in one hundred and ninety years of your history.

We are in the early stage of church development. There are three stages of church life: Derived life, sustained life, imparted life. We Methodist Protestants have had to work like everything to keep ourselves going. One trouble with us is that we have been trying to convert the Methodist Episcopal Church to our theory of government, and no sensible teacher on earth ever had duller students than we have had. Not long ago I was in a company of bishops of the Methodist Episcopal Church, and I told them I was surprised that men of such intelligence and good sense could not see our government in a better light, and they actually laughed at me. We seem to be making very little impression on them, but I am glad to say that every change they have made in their form of government is toward the form used by the Methodist Protestant, the Congregational, and the United Brethren churches.

I think the most pregnant theological passage I have ever seen outside the Bible is this: "Jesus died not only to save men, but to make them worth saving," and I should like to add to that the further statement, "and to make them saving." A great many of us have been trying to keep ourselves saved, and the churches in these United States are giving \$320,000,000 a year to keep themselves saved and about \$8,000,000 a year to save the 826,000,000 of heathen; that is to say, we consider ourselves forty times more needy of the gospel than the heathen! Our church work has been laid too much along the line of making people see the importance and beauty of our government.

Another thing, we are a poor people. In 1828, — less than one hundred years ago, — our church was born, and, brethren, we were born out of doors. The Methodist Episcopal people found that we were incorrigible and very recalcitrant children, and so they said, "You must do better or get out." We did better — and got out. We didn't have a home. We had nowhere to lay our heads. No foot of land did we possess, nor cottage in the wilderness. We had to go to work to take care of ourselves. What could we do for the poor heathen away yonder when we were so helpless and poor in this country? But from this small beginning and this poor origin we have grown — this Benjamin of the Methodist Israel — from a handful of corn in the earth upon the top of the mountains, without any church home, without a cent of church property, and with none of this world's goods, to a membership of one hundred and eighty-seven thousand, with nearly seven million dollars' worth of church property, with a thousand members in Japan, and sixty thousand dollars' worth of property there.

Some time ago I dreamed really that a member of the Methodist Protestant Church was arguing against union with the Congregationalists. When I referred him to the great foreign missionary work the Congregationalists were doing, he said, "I can't see how it would hurt our denomination to unite with a denomination doing such a great work for the heathen world." He was a sensible Methodist Protestant. Some time ago I attended a meeting in Indiana where a United Brethren minister brought a very high stack of books in order to prove that the Congregationalists were Calvinists and that we ought not to unite with them. Brethren, I don't know whether you are Calvinists or not, but this is the illustration that I use. I say, here I am in a

deep pit, unable to get out, and every effort I make to extricate myself sinks me deeper in the mire. There come to the top of that pit a Calvinist and a Methodist Protestant. The Calvinist says, "I believe it was foreordained from all eternity that Ogburn should never get out of that pit." The Methodist Protestant, with great tears of joy, shouts, "Glory to God, I believe that God foreordained the possible salvation of every soul under heaven," and he takes it out in shouting. But the Calvinist says, "While I believe that it was foreordained that Ogburn never should get out of that pit, I believe it was foreordained from all eternity that I should do my level best to get him out," and down comes the rope and up I come! Give me the Calvinist every time if he only loves God and does his best to save mankind. I want to go back to our Methodist Protestant people, and tell them how orthodox you are, how reverent you are, and how you can pray; — I have heard no better praying since I used to attend Negro prayer meetings in the South!

Brethren, you lost a great missionary about one hundred years ago, but God in his providence gathered up the fragments and there were more than twelve basketfuls of foreign missionary influence distributed throughout the Baptist denomination. Oh, I wonder, before God, what will become of the Methodist Protestant Church when you all shall join us! I think it will leaven the whole lump.

RESPONSE TO THE GREETINGS FROM THE UNITED
BRETHREN AND THE METHODIST
PROTESTANTS.

Rev. EDWARD C. MOORE, D.D., OF HARVARD UNIVERSITY,
Chairman of the Prudential Committee of the American Board.

Mr. President, Representatives of the Church of the United Brethren and of the Methodist Protestant Church, Brethren and Friends of the American Board: One of these bodies of Christians here represented had its origin in dissent from the principles of government of the Methodist church. The ground of that dissent has just been described for us in more vivid terms than I should have found it possible to use. Now we perceive the fitness in the approach of this body to the Congregationalists and of the Congregationalists to this body. We also might be said, at one period in our history, in our relation to that which was for us the mother church, "to have done a better thing, and got out." And now it is possible for both these brethren and ourselves to do the best thing of all, and to get together.

The representative of the Methodist Protestant body has made touching allusion to the smallness of the achievement, thus far, of his beloved church in the matter of foreign missions. One who reads the history of our West and Southwest seeks no apology from the men of this communion. He knows that a vast expanse of our own country, once the frontier of the gospel as truly as are the foreign lands the frontiers of the gospel in our day, is at this moment the territory of Christian communities in no small measure because of what these brave and faithful men and women did under the banner of the Methodist Protestant Church. If they come to us today asking to join with us in this enthusiasm for the foreign work, it surely becomes us to recognize them as brethren and most efficient helpers in the no less great and pressing task of our home field which, in the meetings of the American Board, must never be forgotten.

The other of these bodies which sends us, through its bishop, greeting this morning is descended in the line of the great Pietist and Moravian tradition to which the whole Church of God on earth owes such an inestimable debt in this matter of foreign

missions. This church also has done in heroic fashion the task immediately before it in the winning of the South and West. They, too, have done that which their time asked of them. And now we ask that they join us in the doing of a world-wide task which the new time demands of us all. We are not unmindful of the debt which our own church owes to those revivals so closely associated through Wesley and Whitefield, not to say through the men of the Great Awakening, with the religious impulse of the Pietists and Moravian church.

It is fitting, too, that, cherishing the highest hope concerning this new interdenominational union, we should meet thus upon the platform of the American Board. For does not the very name of the American Board betray the fact that when it began its missionary career it meant to be more than a denominational body? Was it not for two generations more than a denominational body? Did it not draw to itself the consecrated men and women and the devout gifts of other churches than our own? Did it not at one time bid fair to be the organization of united American Christianity for this great task? The different churches, with their denominational boards, have had their mission. But of one thing I am assured, that we shall then best face the issue of our time, whether here in our own country or abroad, when we return to our own splendid tradition as an American Board and to the hope of an American church; when we seek to forget the divisions which have grown up among us and to realize once more the common bond and the common obligation. Without for one moment asking other men to yield convictions which are precious to them, and without yielding convictions which are precious to us, we rejoice that we may be thus united in the great work which God in the opening of this new century of foreign missions sets before us all.

Therefore, permit me to return in fullest measure and on behalf of all, the greetings which these messengers of the churches have brought. Let me express on behalf of this Board and of the denomination our own confidence concerning this issue, and let us lift with these brethren an earnest prayer to God for his blessing both upon them and upon us in the great work which is waiting.

REPORT BY THE COMMITTEE ON THE REPORT OF THE FOREIGN DEPARTMENT.

Rev. RAYMOND CALKINS, CHAIRMAN; READ BY
Rev. G. H. EWING.

YOUR committee to whom has been assigned the task of reviewing the printed reports for the year upon the various missions of the Board report on the interest and pleasure with which the task has been performed, and submit certain considerations as a result of this review, as follows:

We have been impressed with the high level of Christian personality among the missionaries. The unconscious spirit and atmosphere of these reports is that of sober courage, quiet persistency of endeavor, undaunted zeal and godliness among the missionaries, alike of the medical and the evangelistic staffs. The bravery and loyalty of the women, as brought out in the report of the Umzumbe Home, in the Zulu Mission, is reflected everywhere.

We note, also, the *ready adaptability* of the workers to changed conditions, as evidenced in the reports. Everywhere in heathen lands history is making fast, and the new emphasis upon educational work, the improvement of equipment and curriculum to meet an awakening heathendom, show a fine initiative and energy on the part of our undermanned, underpaid missionaries. The splendid native work being encouraged everywhere, except where severe home retrenchments are making it impossible, is another illustration of the progressive attitude of the force.

We note, again, as a most encouraging feature of these reports, the increasing spirit of coöperation and alliance for the protection and furthering of common interests among the variously denominated mission stations on the field. The power of organized effort is being made increasingly apparent in such missions as that of Ceylon, with its great group of native helpers, and that of the Marathi Mission, which, in the face of prohibitive and cruel retrenchments, is conducting a progressive and increasing work.

But it seems to your committee that the reports indicate that the men on the field are doing better than the men and churches at home. Our support is not commensurate with their efficiency

and devotion.* The need of reënforcements is everywhere seriously apparent. Some of the missionaries are breaking down; all are meeting increased opportunities and demands upon their time and strength.

It seems clear, from the reports, that we are approaching a crisis in European Turkey, Eastern Turkey, the Madura and Marathi missions in India, and in the Chinese and African missions. More men and more means are tragically needed. Where, as in the Eastern Turkey Mission, the country is declining and poverty is increasing, the need of better home support is *most imperative*. It is a lamentable fact that in several of the missions the reduction in grants for native work, necessitated by the policy of the Board and the failure of the home churches, has seriously impaired the force and efficiency of the native corps of workers. It seems to your committee a crying shame that for the lack of a few dollars men in large numbers, already trained at the expense of the Board, must needs be sent adrift when their education is finished. It is at once suicidal to real success and demoralizing to the men.

The reports are a revelation of splendid and heroic effort. Let us meet the needs as well *here* as the missionaries meet them *there*.

THE WORK OF THE FOREIGN DEPARTMENT.

Rev. RAYMOND CALKINS, OF PORTLAND, ME.

YOUR committee has been asked to review the report of the various missions of the American Board and to report to you the impressions which the reading of these reports have made upon them. I would like to tell you how a study of these reports has impressed me with the way in which the work of this Board is leveling up to the great, accepted modern principles of foreign missionary endeavor. And I would like to give you a few concrete instances out of these reports to illustrate how the whole management and prosecution of this world-wide design is based upon these well-understood principles, which have been evolved out of the experience of a century in the work of foreign missions.

SUPREME PURPOSE OF MISSIONS.

The first principle of foreign missionary endeavor is the purpose of evangelization, in which this Board was conceived and to which for one hundred years it has been dedicated. And the members

and supporters of this Board have the right to ask, "Is the great purpose of evangelizing this world for our Lord Jesus Christ and bringing the knowledge of Jesus home to every human heart and soul the supreme object and purpose of this great missionary board?" Now no one can read these reports without being impressed with the way in which the evangelistic spirit flames up warm in the breast of every missionary who has been commissioned by this Board and the way in which the spirit of evangelization today possesses every mission of the American Board. In the midst of difficulties which it is very hard for us to comprehend, in their isolation from such centers as these of spiritual opportunity and of quickening, feeling as they do the reflex influence of the un-Christian aspects of our Western civilization, depressed as they are by the awful reductions in material aid which are their lot year by year, and all around them the great multitudes of the yet unconverted world, they are still holding loyally to the purpose which ever since the apostolic days has animated the true followers of Jesus Christ. Almost the opening words in the reports from Japan are words of rejoicing for the exceptional spiritual opportunity, which the sobering effects of the great war and the tenderness of human hearts after personal bereavement and the efficient work done by the agents of the Young Men's Christian Associations in the soldier camps have opened up before the mission fields of Japan; a greater spiritual opportunity, in the words of one of the missionaries of the mission, than has been known in thirty years. Almost the opening words in the report from the Mission in South China, which this past year has known a period of special difficulties and of some discouragement, are words of rejoicing that in this year no less than two hundred and seventy have been baptized into the Christian faith. Almost the opening words from the mission at Foochow are words of rejoicing that there has spread throughout that mission a real revival of God's gospel in the hands of their own Christian laymen. Three churches at Peking, in a year which had been made memorable by political and economic disturbances, report a net gain of 234 in the membership of those churches. We should have to look very far in this our Christian America for three churches in any one city which could show a similar record. From the Madura Mission we read that their 36 churches and 6,000 church members reported this year a net gain of 277 in their church membership. The missions in South Africa are aflame with the evangelistic spirit,

and when we turn to the story of those far-off islands in the South Pacific we read that in July, 1905, the Spirit of God so wrought upon one of those islands that hundreds were turned to the knowledge of Jesus Christ, and one of the missionaries from that station writes that when one hundred young men and young women stood up together to be baptized into the Christian profession he felt the reward for years of desperate and of sometimes discouraging labor. If any of you have come up to this meeting with the question in your hearts, "Is the American Board still prosecuting its primary purpose of the evangelization of this world to Jesus Christ?" you may be assured that the note which rings from every station of this missionary board is the sweet and tender note of the familiar hymn:

"Christ for the world we sing,
Christ to the world we bring,
With loving zeal."

USE OF NATIVE AGENCIES.

The second great principle of modern missionary endeavor is that this work of evangelization shall be prosecuted by the native Christians and that the foreign missionaries shall devote themselves more and more to the labor of education and of supervision. The reasons for this are well understood by all of you,—the difficulties of securing foreigners enough to cover the whole vast territory; the difficulty of maintaining them even if they could be secured; and the difficulty, even if they could be secured and maintained, of any foreigners really understanding those Eastern populations well enough to bring the gospel of Jesus Christ home to them in their own language. So it has become more and more the policy of this Board not to increase the number of its foreign missionaries, but to increase in every possible way the number of its native workers. It may surprise you somewhat to be told that the number of men sent out from this country by the American Board has increased very little during the past fifty years; but whereas fifty years ago there were only 124 native workers in the field, today there are no less than 4,000. This has become the settled policy of the American Board. And now try to conceive the heroic labor and the great difficulty of evolving out of the non-Christian populations of the East, men and women intellectually strong enough to become the leaders and teachers of their people, who, at the same time, are willing to endure the odium which the

acceptance of Christianity brings upon them; who are morally strong enough to withstand the temptations of being drawn back into the old life, and who are spiritually of the stuff of which martyrs are made. Let anybody try to frame to himself the difficulties of such a proposition as that, and he would be prepared to be told that not yet have our educational institutions in the East been able to train and raise up a sufficient body of native helpers to carry on the work of this great Board. What, then, is his surprise when he turns to these reports to discover instead the tragedy of the missionary's success,—he discovers that schools have been so admirably equipped and coördinated and filled with God's Holy Spirit that they are yearly preparing more men absolutely qualified to be preachers of Christ to their own people, than dollars and cents can be found in opulent Christian America with which to support them. Could such a result as that possibly have been foreseen? Given the missionary sent out alone to his perilous and to his difficult task, and given America which in one hundred years was destined to accumulate more wealth than the whole Christian world had accumulated in the preceding eighteen hundred years,—could it possibly have been foreseen that the missionary should so have succeeded in his task as to place too heavy a financial burden upon his Christian brother at home? Yet this is precisely what we find. From every mission of this Board there come to us the cries of surprise and of wonder from those who rightly feel themselves deserted at their posts, which ought to fill the hearts of all of us with self-reproach. Do you think it is possible for us to conceive what it has meant this past year for the mission in Mexico to have discharged from the service, for want of funds, their first convert and their first ordained missionary and a native worker who has been twenty years in their Christian service? Can we possibly understand what it has meant for the Madura Mission this past year to have dismissed from their service forty-three native workers who have been trained up by the labor of years to be teachers and preachers to their people? Can you possibly understand what it means for even a man of Dr. Hume's magnificent courage and undaunted spirit to see a boy whom he has educated for fifteen consecutive years, until he graduates at last from the theological school, ready to go as a messenger to his people, dismissed from the service because fifty dollars cannot be found in all America to commission him for his Christlike task? I believe it to be impossible

for anybody to understand just what this means for the foreign missionary.

But let me tell you what it means to us. Such a policy as this means absolutely the halting of the forward movement to win this world for Christ. Retrenchment strikes first at the native arm of the service. It means that villages are abandoned, that outstations are surrendered, that preaching to non-Christian adults is discontinued. It means that the missionaries are forced to devote their efforts to the educating of the already Christian community. I feel that if these facts could be brought home to the intelligence and to the conscience of the American churches they would not suffer the forward movement of the Christian army to be halted, when the additional contribution by each church member of one street-car fare every day of the year would put into commission every native worker who can be trained by the Christian institutions of this American Board.

A WELL-ROUNDED GOSPEL.

The third great principle of foreign missionary endeavor is this: That the whole gospel shall be presented to the non-Christian world; that we shall not offer to others less of a gospel than we possess for ourselves; that the message of Jesus shall not be abbreviated, but that the whole world shall be given to understand that there is no other name by which we shall be saved, not only for the world that is to come, but also for the world that now is. And that is the complete gospel which the American Board today is offering to the Eastern world. It is saying to the sick of the palsy, as Jesus said, not only, "Thy sins be forgiven thee," but also, "Take up thy bed and walk." It is not only proclaiming the acceptable year of the Lord, and not only preaching the gospel of good tidings to the poor, but it is also literally opening the eyes of the blind and releasing the captive and setting at liberty them that are bruised. One's heart is filled with courage and even with wonder, when one opens these reports, to see how magnificently full-orbed the gospel is which, with such meager resources, the missionaries of this board are offering to the great non-Christian world. Does a famine break out in India? The missionaries of the American Board in India are not only seeking to train up the orphans that are left by the famine, but they are inventing new looms and making new provisions so that the people when the next famine comes shall be able to support them-

selves. Has a famine broken out in Japan this past year? Your missionaries have distributed no less than one hundred and thirteen thousand dollars in the work of relief, and the orphanage at Okayama today shelters no less than one thousand orphans. Does opium make terrible ravages in China? The mission at Shansi is not only speaking words of comfort to the sinner, but it is setting its face against the sin and is opening refuges whereby those who are the victims of this accursed habit shall be restored to a full and a healthful manhood. Is leprosy still the dread disease of the East? In two hospitals in India today there are no less than one hundred and eighty leprous patients. Is blindness still the curse of the East as it was in our Lord's day? It cheers one to read that the same modern inventions for the education of the blind, the methods of Braille and of industrial training, are being used also by our missionaries in the East. Is China on the eve of a great intellectual awakening? Nowhere in America can be found a finer system of free public lectures than today exists in Peking, conducted by the missionaries of your own Board, whereby the people, without regard to race or creed, are given an opportunity to satisfy the hunger and thirst for the knowledge which God is willing everywhere to give his children.

Now, if there is any one who says, "All this is very beautiful, but all this ought to be secondary to the work of evangelization, ought not even to be undertaken until the world first has been evangelized," there are two things always to be remembered, first, that the medical, industrial, and educational work is essential to evangelization, and, secondly, that it is always accompanied by evangelization. It is essential to evangelization, because it is the God-given way whereby suspicion is being allayed and prejudice is being removed and barriers are being broken down which still divide Christians from their Eastern neighbors. The Easterner may hesitate to go to a Christian chapel to worship, but he will go to a Christian school to be educated, he will go to an industrial school to be trained, and he will go to a hospital to be healed. "Our college," writes one of the missionaries from India, "is absolutely the only place where high-caste Hindoos and where Mohammedans will come together with Christians." "Our industrial plant," so reads a report from South Africa, "is our very best way of reaching the natives in this great empire." Let the American Board relax its work in hospitals and schools and industrial centers of training, and it will be relaxing its growing

grip upon the most enlightened minds in the East. Then, too, it must be remembered that this work is accompanied always by evangelization. Not a teacher in a school but is seeking to plant in her pupils hearts "the wonderful words of life." Not a medical missionary but is seeking by night and by day to cure men's souls with the same devotion with which he seeks to heal their bodies. If a hospital does not have a chapel connected with it, it is only for want of space. And the most significant spiritual awakenings which the missions have known have been in the Christian schools of the East. Thus it is literally true that in the stroke of every hammer, in the noise of every loom, and in every lesson that is taught can be heard by him who listens the voice of Jesus calling the East to himself.

COÖPERATION.

The fourth principle of modern foreign missionary endeavor is this: That there shall be coöperation and understanding between the different missionary boards in the East; for if the spectacle of church competition at home has become intolerable, the spectacle of missionary competition abroad has become impossible. The growing appreciation of the spirit of Christ and the necessary requirements of economy have made it absolutely indispensable that missionary boards should be working together; and if any one asks what the American Board is doing in this great work of coöperative Christian missions, he may find his heart filled with gratitude and with admiration for the policy of this Board and for the Christlike character of its missionaries.

I can only give you a few specific instances of the great co-operative work of our American Board abroad. From Micronesia comes the story of how German missions are coöperating with our American missions in the evangelization of those islands. From South Africa comes the word that all the missions are planning for the erection of a Christian college, one college, to which shall be sent the graduates of all the different denominational schools. In India today there exists a Board of Arbitration of all the different missions in India, to adjudicate difficulties that may arise, to remove all friction, and to see that the common Christian work is carried forward in coöperative measure. This last year in Southern India — in July, 1905 — fifty-six accredited delegates came together from the missions of the London Missionary Society and from our Madura and Ceylon missions, and there

formed an ecclesiastical union, with a standing committee, which should communicate with the synod of the United Church and the Presbyterian body of South India with reference to joining in the same union. When one opens the reports from China he finds stories of coöperation on every page. He finds in the South China mission of the American Board the missionaries uniting with the United Brethren in a common training school. In Foochow he discovers a Christian Revival Society which represents all the local mission boards. In Peking he discovers a Union Medical College. In Tungcho he discovers a Union Theological School. At Tientsin and Pao Ting-fu he discovers a careful delimitation of all the territory, which has included the surrendering by the American Board of certain villages where the native Christians themselves protested against the transference to another mission. No one can read the story of what your missionaries are doing abroad without believing from his heart that everything that can be done in a Christian way to coöperate with all other Christians is being done by the American Board.

NATIVE CHRISTIAN CHURCHES.

And now, the last principle of modern foreign missions is this: It is a word which has more than once been spoken from this platform and for which I believe this centennial meeting will become memorable. It is the bold annunciation of the truth that foreign missions exist for the purpose, not of superimposing upon the East the rites, the institutions, or the formulated confessions of faith of the West, but that foreign missions exist for the purpose of implanting within the East the undivided essence of the Christian truth and then trusting to God's Holy Spirit to evolve out of the native Christian consciousness its own rites, its own institutions, and its own statements of belief. It is the bold proclamation that any other form of missionary endeavor implies essential unbelief in that one central article of our Christian faith, "I believe in the Holy Ghost; the Holy Catholic Church." It means a conception of foreign missions which declares that they come to their own only when they cease to be foreign missions and become home missions. It is the assertion that the foreign missionary then most becomes the Christian missionary when in him is literally fulfilled the word of the Master to his servants, "The kings of the Gentiles exercise lordship over them; but ye shall not be so, but he that is greatest among you,

let him be as the younger; and he that is chief, as he that doth serve."

Now, when one turns to the reports from the foreign field and asks himself, "Are our missionaries actually carrying out so Christian a policy?" he finds himself touched in his inmost soul with a revelation of the Christlike, self-effacing, and self-subordinating Christian spirit of every missionary who dwells alone leagues from the place where you and I are getting our Christian inspiration this morning. In China he finds that the missionaries are trusting the native conscience to the degree of giving to native missionary societies the evangelization of certain districts and trusting them to do it. In India he finds now that a great missionary society has been formed to which, it is true, foreign missionaries have a certain advisory relation, but to whose executive committee only native Christians belong. And the ultimate goal of our mission work in India is indicated in these words from the report of the Marathi Mission: "Christianity will become indigenous to India only when the native Christian community supports its own religious and educational institutions and sends out its own missionaries."

But it is in the Japanese mission that we find the finest illustration of this underlying principle of foreign missions. This last year, for the first time, native Japanese have been elected to the board of overseers of Kobe College. This last year marks the last step toward the absolute independence of the native Japanese church, which assumes now the full direction and the control of the aided and organized churches of Japan. It means that the word "Kumi-ai" hereafter belongs only to the truly independent, self-directing, and self-supporting churches. And if one asks, "What do our missionaries in Japan think of this, having the work of their lives all taken out of their hands?" he finds his answer in these words of Dr. DeForest: "These churches," he writes, "have the right and the privilege and the duty of evolving, under the direction of God and the influence of his Holy Spirit, a Christian church in such ways as shall best take hold of the social and the national life of our beloved Japan." These words to me mark the highest stage, as they indicate the final goal, of the whole foreign missionary movement. When in every nation there shall have been raised up a native church, grounded in the faith and filled with the spirit of our Lord Jesus Christ, which shall in its own way and by its own initiative declare the truth of the

gospel in terms and in forms which shall best take hold of the social and national life of each separate land, then the day draws near when the vision of the apostle and the dream and longing of every apostolic spirit shall be realized, when "every knee shall bow, and every tongue shall confess that Jesus Christ is Lord."

We shall all go home from this great anniversary occasion touched in many ways, and influenced from many directions, to consecrate ourselves anew to the great work of Christian missions. But if one will ponder deeply, he will find that one of the strongest appeals that can come to him to support to the limit of his strength the work of the American Board, is the persuasion of the noble way in which these five great principles of foreign missions at their best are being put into constant operation in every mission of this Board by your servants at home, and by your beautiful and consecrated missionaries abroad.

THE WEST CENTRAL AFRICA MISSION.

Rev. WALTER T. CURRIE.

THE children of this Board in West Central Africa are doing all that mind and heart and flesh ought to undertake, or can wisely carry on, to extend the kingdom of their Father and Lord. When the sons are found enthusiastically working, the daughters are not idle.

In 1880 the Board made selection of a site for the West Central Africa Mission. The district chosen covers an area on the high plateau of from one hundred to three hundred miles inland from the old West African coast town, Benguella, and stands at an altitude of about five thousand feet above the sea. The site was wisely selected. It certainly is not a health resort, and yet, as compared with most parts of Africa, it has a salubrious climate, and white workers there have no need to spend their days in horrid nightmares of ill health. Its soil is capable of sustaining a large native population and of providing most of the food needed by your missionaries. It has from the first been comparatively easy of access, and in future is likely to be on the line of one of the most important railroads in Africa, a road by which most of the trade of Central Africa, and perhaps even of the Transvaal, will find its shortest way to its best market, and by which even your missionaries in Beira on the east coast will be able to make their quickest and shortest journey to England. It has been a district of strategic importance as the starting point of various trade routes to the far interior, north, south, and east, and will continue so, though under materially altered conditions. Granted, therefore, a wise and beneficent government and freedom to work for God and the welfare of humanity in the land, there is no better field in Central Africa for strategic missionary effort than the one we occupy.

The people of the country comprise one of the most important branches of the Bantu race, and are divided into a number of tribes, but all of them speak the same dialect, and that dialect is one of the most important in the Bantu language. We used it with advantage as far inland as the lake region, and our young people have used it northward in the Congo State and southward

in the Barotse valley. They are by no means low-down creatures, incapable of progress, such as travelers have sometimes sought to picture all Central African blacks. When your missionaries first went among them, they had made considerable progress. The time had come, however, to give the people the gospel. A very short residence among them was sufficient to show their unquestionable need of missionary help. They were on the verge of a great change. Their language had been enriched with a large number of words from Portuguese and various native dialects. Many superstitions had been brought from other tribes and added to those which originally existed among them. They had begun to show the blighting touch of some of the worst features of West African coast life. Their appetite for their own native-brewed beer was giving place to a growing craving for the white man's rum. Their old patriarchal slave system had changed into some of the blackest features of the Central African slave trade. They had already become pupils of the white man, but their teachers were such as point and lead the way to the darkest hell, and they needed teachers — white teachers — to show them the way to a higher life, with grander purposes and eternal possibilities. They needed Christian missionaries.

After these years you may justly ask, What has been done? Let us consider briefly.

Young people have been so far won from uncleanly habits and taught to do household work that though they cannot be counted upon to prepare such rich dainties as many use in this country, yet they can prepare and spread a table with clean, well-cooked food, such as no disciple of simple living need be ashamed to offer his most fastidious guest. Many, who never dreamed of being able to handle an ox, have been taught to take untrained cattle of the country and break them in to be milked, or work, either in the saddle or yoke, and we can now send pure natives on a trek in charge of our large wagon drawn by twenty head of cattle, though they were not a cattle-loving or cattle-raising people. Young men have been taught to build neat and comfortable houses far in advance of anything their forefathers dwelt in, and fully as good as the ordinary trader in the country occupies. Young men have been taught to go into the bush, cut down a tree, saw it into boards, and from them make neat paneled doors as strongly and well made as three fourths of the doors swinging on hinges in this country. Much other work also in this line they do,

for which there has been a growing demand from native chiefs and white traders.

From the mission presses a local paper, printed by natives in the native dialect, goes out monthly to an increasingly large number of subscribers; and text-books, hymns, gospels, etc., are produced to meet the needs of our pupils and adherents. Blacksmiths have been trained to do neater and larger work than was ever done in the native smithies. Brickmakers turn out a good supply of bricks to use in building,—to the great saving of the forests.

While these things have been done, the weightier matters have not been left undone. All such work has been regarded as no insignificant aid to the furtherance of the great and specific work. Your missionaries have used such means as helps in reaching, improving, and uplifting the people. They have used others also. By their labors the native dialect has been reduced to writing; text-books for use in schools, the whole of the New Testament, part of the Old, over three hundred hymns, the "Pilgrim's Progress," and other valuable literature have already been put into print.

In connection with each of the four older stations, schools have been established for young and old of both sexes, in which a large number have received the rudiments of an education, and from which trained young men have been sent out to open and conduct schools in localities round about each of these stations. By the last reports, 36 natives were helping the small band of white teachers, when in the field, to instruct 2,260 pupils in day schools and about 2,000 in Sunday-schools.

Almost every missionary in the field has done medical work, not as fully qualified physicians, though certainly not as unqualified quacks, but as those who recognized their limitations, yet saw that there was clearly much that they could do to alleviate suffering and break down superstition, and did the best they could. Their efforts, furthered by the very efficient services of such qualified physicians as have labored in the field,—during the past year there was only one,—have opened the hearts of very many, paved the way for their hearing of the gospel, and helped to strengthen the infant faith of some in their great trials of ill health.

Every missionary in the field, from the time he was able to speak even imperfectly the native dialect and wisely undertake

even a simple part in the great work of preaching Christ, has done so, and every other form of work engaged in by them has been carried on with the distinct idea of helping the natives to know Christ and live the Christ life. Every native whose life and character has made it at all possible to do so, has been encouraged to help propagate a knowledge of the gospel of Jesus Christ. As a result, every station is preëminently a preaching place. In thirty-nine outstations meetings are regularly conducted, and in a much larger number they are held as opportunity is afforded. By Christian natives the gospel has been preached from Benguella to the farthest inland station, and from there to the regions beyond, as far as the Barotse Valley and the Congo Free State.

Healthy, self-supporting, Christian-propagandic churches have been formed at four of our stations. The fifth and remaining station was founded only last year on virgin soil, and can scarcely be expected to have reached the full measure of the stature of a Christian church, but it is a healthy, growing child, and will soon reach maturity. In connection with these churches a band of sixty-six native helpers was employed last year in the school and evangelistic departments, and not two hundred dollars were received from all outside sources for the support of that band during the year. On the other hand, one church reported three hundred and eighty-nine dollars of native contributions during the same period.

Last year at the anniversary of one of the native churches some of the charter members told how they were first brought under the influence of the mission. The young man who had been the first boy to come to the station said that the missionary was playing with him one day, and then asked if he would not come to school. He said he would if his father would permit. He came soon after, dressed in a big white shirt of his father's. It was a great crisis in his life. The missionary put him to sleep in his own house. He was terribly frightened, for he was only a little fellow, and some one had told him that the white man loved to eat black boys. He lay awake all night and peeped every little while to see if the missionary was sleeping, or getting up, and was greatly relieved when daylight came and he was still an uneaten boy. He found the missionary not at all cross and so remained to learn the truth. Another said he had been sent, during the great native rebellion against the Portuguese, to stay at the station with some animals belonging to his uncle. He liked the singing and his heart was

touched by the "good words" he heard, and he remained. A third said he had loved to go to war. He had been in three battles, but in the last he was shot. The native doctors could not cure him. His money was gone and he had nothing with which to pay for further help. Then his brothers brought him to the white man, who received and healed him. While at the station he heard the truth and took up the cross to follow Christ. Another went, on the one hand, to escape being made a native doctor, and on the other, to earn goods with which to become a trader. A fifth, who has since become the recognized pastor of the church, went simply to earn money. They were tempted by different kinds of bait, influenced by different motives. They came under the power of the same infallible Word. It changed their hearts, and led them into the everlasting kingdom of God's dear Son.

A large work has been done, but under grave disadvantages. Our force is utterly inadequate to the demands made upon it. Every station is in pressing need of reënforcements. We ought to have a well-equipped institute, established for the training of native helpers, an institute in which Christian young women would be trained in domestic science to assist in establishing homes of sweetness, comfort, and Christian helpfulness, an institute from which a steady procession of Christian trained agriculturalists, blacksmiths, carpenters, and other mechanics would go forth to all parts of the field, helping every phase of the ordinary life of the people, an institute in which teachers of approved character, intelligence, and undoubted piety would be educated to meet the progressive needs of schools scattered over the whole area, an institute in which well tested Christian teachers of undoubted ability, and above all things of unquestionably close walk with God, would receive a special training that would fit them to fill the positions of ordained pastors.

REPORT BY THE COMMITTEE ON THE REPORT OF
THE HOME DEPARTMENT.Rev. R. W. McLAUGHLIN, D.D., *Chairman.*

IN a somewhat decadent fishing village on the Maine coast there is a rather interesting postmaster, by name Captain Jones, who receives the mail once a week during ten months of the year, and during July and August receives it once a day in order to accommodate the few summer visitors. The speaker, while spending his vacation there the last summer, had as the guest of his family a young lady, by name Mabel Jones. She had reason to believe that a letter had been mailed to her from New York on Saturday, and so on Monday evening called at the post-office for the same. Much to her surprise, there was no letter. However, the next afternoon over came the postmaster to the cottage with a letter addressed to her. Upon inquiring where it had come from,—as there had been no mail since she had called,—the postmaster confessed that he had received it in the mail of the night before. But upon reading the address upon the envelope, he had been so attracted to it that he could not pass it on to its owner. "For," he said, "I had a sister by name Mabel Jones, and she married seventeen years ago and went West. And I hadn't seen this name for all these years. So when yesterday I saw the name I just put it on the window sill, and from time to time I've looked at it. But a few minutes ago it occurred to me that you might want the letter, so I've brought it over."

And the committee felt somewhat in the mood of this quaint old postmaster after reading the report of the Home Department. It had not seen anything like it for seventeen and more years. It wants to put it on the window sill and look at it from time to time. It recalls so many hopes hitherto unrealized. It awakens so many lines of thought. It raises so many questions that must be answered.

But, after all, the report does not belong to the committee, but to you; and our duty is not to look at it and yield to the sentiment of our hearts, but to pass it on to you, that at your leisure you may, as it were, tear open the envelope and read its contents.

But in handing to you this report this morning, permit us to

summarize the same in about three expressions. And the first is, the report is disturbing because of a revelation it contains. Since reading the report the committee has taken some pains to inquire of others regarding their understanding of the situation as to volunteers for the foreign field, and without exception has found the impression prevalent that young men and women for this work were abundant, and the only question was one of money with which to send them. Not so, says Secretary Patton in his report. The supply is inadequate. This, the committee believe, is a revelation to most of our churches, and must be passed along the line until our Congregational force understands the situation.

The second expression the committee wishes to use in summarizing the report is that it is quickening in the indications it gives of far-reaching plans of work now being carried out on the home field. Whatever may be the facts regarding the individual members of the home churches and the large number of churches which do not contribute, it is not true that our officials are playing with this great work. When one keeps in mind the distinction between a business organization and a religious society, the distinction being that the one is compulsory and the other is voluntary, it is little short of marvelous, the high efficiency of the effort and the variety and number of the agencies now at work to make possible the results.

A third expression which the committee wishes to use in summarizing the report is the ground for encouragement which the report gives, due, not to the results aimed at, but rather to the results achieved. The committee refers, of course, to the financial returns. Let us not forget that apart from the announcement made by Secretary Patton on Tuesday afternoon the report would still be a most encouraging one; for when the books of the treasurer closed, on September 10, there had then been received \$913,159.64,—the largest amount in the history of the Board. And when this statement is analyzed it is found that the gain over previous years was due entirely to the gifts of the living. We need to return to the good old New England days when no one was supposed to have died properly who did not upon death leave something in his will for the Board. But while we are working our way back to the old legacy idea, it is cause for profound gratitude that this great work is increasing its hold upon the hearts and minds of the living. And so, in presenting this report upon the report of the Home Department, the committee would note the

danger in the present situation, due to a lack of recruits, the weakness caused by the failure of many churches to contribute, the confidence in the officers inspired by the evidence of thorough planning and wise execution, and the fresh courage aroused by the rising tide of contributions as a result of the prayers and efforts of all those identified with the cause.

THE WORK OF THE HOME DEPARTMENT.

Rev. R. W. McLAUGHLIN, D.D., OF GRAND RAPIDS, MICH.

AND now, Mr. Chairman, having studied the work of our Home Department in the light of the reports presented, I am led to speak for a few minutes on the question of the home church as related to the foreign work. This subject is the one uppermost in our thoughts at this meeting. The president in his letter addressed to the corporate members requested that this theme be given the place of prominence. And it is fitting that this should be so.

This meeting is called to celebrate, not the one hundredth anniversary of the sending of missionaries to the foreign field, but the one hundredth anniversary of the beginning of a definite impulse in the lives of men at home, the outcome of which was later the sending of men away from home. And so the one important question for this meeting is not that of the planting of mission churches on the foreign field, that they in turn may become missionary churches, but the maintenance of missionary churches on the home field that they may not become mission churches. The day has gone by when it is necessary to argue that the Christian Church should become missionary. The day has now come when it is possible for us to say that the church which fails to be missionary in its ideals ceases to be Christian in its purpose. So then the supreme question for every church to answer is simply this: Is it a missionary church? And this means, do all of its members conceive of themselves as somehow linked with God in a task that belongs to the ages? For, after all, the one sublime reality and glory of the missionary enterprise is the presence there of the eternal. There are phases of the missionary task that are temporal and limited. But a man has never caught the swing and power of the work until he has felt himself in the presence of a work that belongs to no age, yet to every age, because it is ageless.

It was Adolph Harnack who said to the group of students in the University of Berlin, "Young gentlemen, the man who asks what is new in religion is not the man who lives in religion." And nowhere does a man or church feel more the force of this remark than when engaged in the work of ushering in the kingdom of righteousness the world over.

But how create this sense of the eternal character of the work in our churches? In other words, how make our home churches truly religious and, therefore, missionary? To answer this question let us turn to the best description of a missionary church in literature. Of course I refer to the description found on the pages of the New Testament.

And what do we find? Three great facts or truths that stand out distinctly in the life of these churches. First, wherever the church existed as a missionary church, there was found a vital faith in the Lord Jesus Christ as alive and guiding them. There were men in the churches who had seen Jesus, who had looked into his mild and magnificent eye. They had also seen him seized by an angry nation,—his body crucified and placed in a tomb. And yet he rose from the dead and ascended into the heavens. He was the exalted Christ, living at the throne of God, and guiding them in their task of conquering the world for truth. This fact was the first great motive power in their lives. And yet by itself it will not create a missionary church. By itself it gives the church but a vague, transcendental idea, which has no power in the world of actual living.

But with this fact there was another. The life of God in their lives was a reality. They believed that it was the privilege of every individual to experience God's life through Jesus Christ. And the church for them meant not only a group of men and women guided by the unseen yet loving Lord, but it meant a group of men banded together by a deep and hidden experience which each shared according to his needs. And so Paul writes to them that they are the temples of God. He hopes that Christ may be formed in them the hope of glory. And this is the second great motive of the missionary church,—an experience by which they taste and see that the Lord is good. But this is not enough. For men might experience the God life in their souls and then be led into spiritual pride.

And so the third great fact of the New Testament Church is that they were grouped together under the leadership of the

unseen Christ, having experienced God's life, and also attempting to live the holy life in brotherly fellowship.

They did not always succeed. Sometimes failure came. Paul's letter to the Galatians and Corinthians, and James' epistle reveal this. But, nevertheless, in the midst of all the failure, gradual success came to them. And as they succeeded they became missionary churches. For a missionary church is one that attempts to live the holy life in brotherly fellowship. And as such a church is formed of those who have experienced the life of God, therefore, the test of the fellowship will be in the effort to make possible for others this experience. And in making the effort, the guidance of the one to whom the experience comes is sought.

And this leads to two thoughts in the life of a missionary church. The first is that the greatest thing any member of such a church can possess is a religious experience; the second, the greatest thing any man can do is to be loyal to that experience. And to possess the one and do the other means a life consecrated to God for the service of man.

REPORT BY THE COMMITTEE ON THE TREASURER'S
REPORT.JOSHUA W. DAVIS, *Chairman.*

WITH customary care the officers of the Board have already distributed copies of the treasurer's report, inviting perusal. But with the later glorious news of the complete covering of the debt, what more can we gather from perusal, for how can we possibly enter into the details of these necessarily condensed columns of dry figures?

Our Lord, who, of old, sat over against the treasury and set his measure on the gifts cast in, and by it stimulated soulful gifts for all ages, will surely touch our eyes, so that neither these figures nor anything in the work shall seem commonplace, but the rather be transfigured and reveal the real inwardness of this business document.

The garment our Lord girded about him in his daily ministries was of the common native cloth, but it was really glorified the moment he took it for his use before it shone on the Mount of Transfiguration. And though he still veils his glory under the homespun robe of the little gifts of his people, surely our eyes will not be holden, but we shall see his beauty in every item of his gracious working in his children.

Therefore, with a deep stirring of heart in thankfulness to Him we note this year's increase of gifts from living donors, through the devotedly earnest appeals of our secretaries, missionaries, pastors, and other leaders, and in the consecrated response of thousands in the churches. And we would not lessen the emphasis of joy and thanksgiving over this increase when we add that it requires an effort to hold ourselves steady in faith and thankfulness when we see this and other years' gain cut down by the falling off of legacies. A few even drop the unwise word, "Legacies are always a lottery," and their zeal is chilled.

Look at the facts. Legacy receipts this last year are \$10,000 below the previous year, when they were at the average of the last ten years (\$135,000), and that was \$40,000 below the average of the previous *eight* years (\$175,000), and \$82,000 below the average of the three highest of those eight years (\$217,000); and that very much higher range in general legacies twelve to eighteen years ago

was in no wise due to the Otis and Swett legacies of over a million and a half, they being wholly additional, and separately credited and separately used, chiefly for enlargements of the work.

Certainly with this weakness at this point of "legacies as a reliance," there is no question that duty requires a devoted setting ourselves to the creating of an atmosphere of consecration on this line of bequests as well as of generous giving during life.

Our craving to see immediate results will not make us at first enthusiastic in such a slow, though important, work of education; but it will be a test whether we will humbly place ourselves in *still further sympathy* with our Lord's patience in his methods, having already begun on educational lines with the young. Last year's successful effort with a small portion of the churches, intended to be educational and permanent in its results, will continue another year and require our ardent coöperation; and it is intensely important whether these two years of special work among the churches shall be made by them really educational, and permanently upbuilding of interest in missions, or be only spasmodic in effect, requiring repetition which is weakening.

But to return to the specific point of legacies, it is an important question whether we are laying foundations for our prayers and efforts for legacies in *deep, earnest thanksgiving for those already received*. Some have, but *how many* of us have actually presented before God one thankful recognition of legacies received? (It is to be noted that the list of "Legacy Funds" in the treasurer's report is a reminder of the many more legacies that are not set apart as *separate funds*.)

Have we not known a widow, who has been living somewhat alone, and economically, and who could give only a small sum at the monthly and annual collections, but has comforted herself and thanked the Lord that she could look forward to leaving a part or all of her little property by will to the dear cause? And have we carefully planned and labored, individually and collectively, that children, relatives, and others be influenced towards that kind of thank-offering, after having carefully included in our will what the Lord, in repeated holy conferences with him concerning it, has shown to be his wish from us?

We gratefully rejoice in the increase of Conditional Gifts, as stated by the treasurer, and do not forget that from them, as they gradually mature and become available, we shall derive substantial but variable sums; but this will be indefinite years ahead, when

growth in the work will imperatively require increase of means far beyond any amounts that may then become free for use from that source.

And the urgency, therefore, remains for vigorous and patient cultivation of resources from legacies, as already argued, not abating one whit from our most consecrated effort.

There may be an honest, undefined fear in some mind lest in this sphere of hard business realities we weave into our thought too large a measure of idealism; but we believe our Lord will help us to keep sane and healthy, while we seek the stimulus of spiritual perception and cultivate its constant exercise.

During the summer, while only lightly impressed with the beauty of many large groups of flowers, one day we paused with a microscope over one or two single flowers, and were quickened into reverent wonder and praise at the new revelations of the immeasurable wisdom and beauty of God's workings; and yet our feeble glass showed only a part.

So with our limited knowledge in mission matters as a small magnifying glass, we pause over some one item in the report concerning a mission of which you know the most — one in which, it may be, a son or daughter or friend is a worker; and you have prayed for that field and its workers. Thinking humbly of your small gift included in the sum allotted to that mission, you notice a golden vial marking the prayers for that field — and it gleams like a star; and, unperceived before, a wonderful array of such stars, some of the first magnitude, grouping themselves into words, and you see these words are God's promises. And these starry vials, full of odors, presented before the Lord, are indeed the prayers of his children, but also their consecrated savings — the self-denying, prayerfully surrendered and prayerfully followed gifts which he treasures and *never fails to bless, even to the great consummations of eternity.*

What an immeasurable treasury of ultimate assets for the missions!

Of course in the constant cry for brevity the treasurer could not give even a glimpse of these.

Looking again at his columns, the figures are not so much notations of money values as forms of consecrated personality; not so much numerals as faces — luminous faces — of givers and workers, instinct with the light of love and worship.

One figure bears the face of one who has just entered within the

vail, and represents *her last gift*; and another that of a young Christian, joyful over depositing his first earnings. And hidden behind the treasurer's list of expenditures for the missions, lessening them, are the gifts of native Christians,—in one place a penny, the commercial value of a little dish of rice, but really an alabaster box from a Hindoo woman. Time would fail to tell the vision that bursts forth from these closely packed columns, and the luster of many of these gifts is as of a stream of jewels pouring into the treasury, covering some rusty coins among them, it is true.

But what a multitude of glowing faces, and what glory in them! You wish you knew more of them, but do recognize some, and among them some missionaries, giving part of their small salaries as well as their whole selves. And inseparably mingling in this stream of giving, praying, and labor, busy conferring and working over questions affecting this report, are the familiar faces of the treasurer and secretaries,—ofttimes tired, but cheerful faces.

Best of all results from this deeper sense of the unseen, you will by this time reverently and in silence have felt constrained to kneel with the treasurer's and the *Missionary Herald* monthly reports in your hand and consecrate yourself, as never before, to prayer and thanksgiving for the givers, who are the foundation for a treasurer's report, and for their increasing prayerfulness over their increasing gifts.

And if we continue faithful to this new inspiration, the pleas of our home secretary for more soul-absorbing prayer and gifts will begin to be realized, and the million dollars be continuously raised, and soul harvests over the whole field, for which all the rest is the indispensable means, will be gathered in, for soul pouring out by us as well as by our Lord is the price of soul harvesting.

And mark you, dear brethren, any increase of our gifts and of our prayers will be of real, living power only in proportion as we give thanks over the cases of conversion of individuals and of groups through the great field, and in proportion as we grow in the sense of the exceeding grace and patience and tenderness of God's working in these cases, which in reading the *Missionary Herald* we have often passed over too lightly as small items.

Rays of light reach us that seem to be from a tiny star, but that diminutive star is a *world* many times greater than our sun. The awakening of a soul in Asia or Africa is to us like the shining of a little star — but oh, the immeasurable, far-reaching glory of it!

But nothing has yet been suggested of the reason for sympathetic *appreciation* which a scrutiny of the treasurer's report reveals. Realize the wisdom, patience, and endurance required in the multitudinous duties of that office. One feature out of a great variety will illustrate.

Friends bequeath pieces of real estate in various parts of the country (*and we earnestly pray for more*) and others give or bequeath special stocks and bonds, these various properties to be held until they yield an expected improvement in value which is the hope of the yearning givers.

But consider the inquiries and watching this involves, sometimes for years, to determine the wise time to realize upon each item in the list. And on another line of the treasurer's thought and that of his earnest counselors, the Finance Committee, the changing values of investments — *three hundred* separate items of investment to be watched. Of these your committee now reporting has examined the present value, and is pleased to report the total value encouragingly above cost.

Scrutinizing that item in the report to which business attention is always directed, the cost of administration, your committee plainly perceives that the treasurer and his assistants have borne their share along with the missionaries in the burden of insufficient funds. And we admire their self-sacrificing overwork and strain for the sake of economy; all quietly hidden from general view. But we must not be blind to the inseparable and inexorable fact that overwork and undue strain tend to breakdowns in health and to weakening of vital efficiency, and have so resulted in many instances in the field, where replacing of such disabled working force is wastefully expensive, as the treasurer's reports show. And such undue pressure is grievously unjust, even when it does not reach such serious result.

Adjustment of sufficient receipts to all the work, alike in the broad field and in the home departments, is the serious problem before this gathering, and claims the consecrated attention of *all* the churches.

BUSINESS MEETING ON THURSDAY AFTERNOON.

THE afternoon session on Thursday was largely devoted to business, which may be found recorded in full in the December issue of the *Missionary Herald*, pages 628 to 632.

A resolution was offered by Rev. Washington Gladden, D.D., concerning coöperation with the United Brethren and Methodist Protestants as follows:

"Under the good Providence of God, and, as we trust, by the guidance of his gracious Spirit, the Christians of this country, bearing the names of United Brethren, Methodist Protestants, and Congregationalists, have been drawing together in the hope of a closer unity and with the desire for more efficient coöperation in Christian work.

"We rejoice in all that this movement signifies and promises, and we believe that the time has come when, without waiting for the adjustment of questions of polity and vested interests, it may be possible for the people of these three denominations to unite their forces in the work of foreign missions.

"Be it, therefore, *resolved*, That a committee of seven persons be appointed by the Board at this meeting to consult with representatives of the missionary interests of the other denominations, with a view to the speedy consolidation of the foreign missionary work of the three Christian bodies."

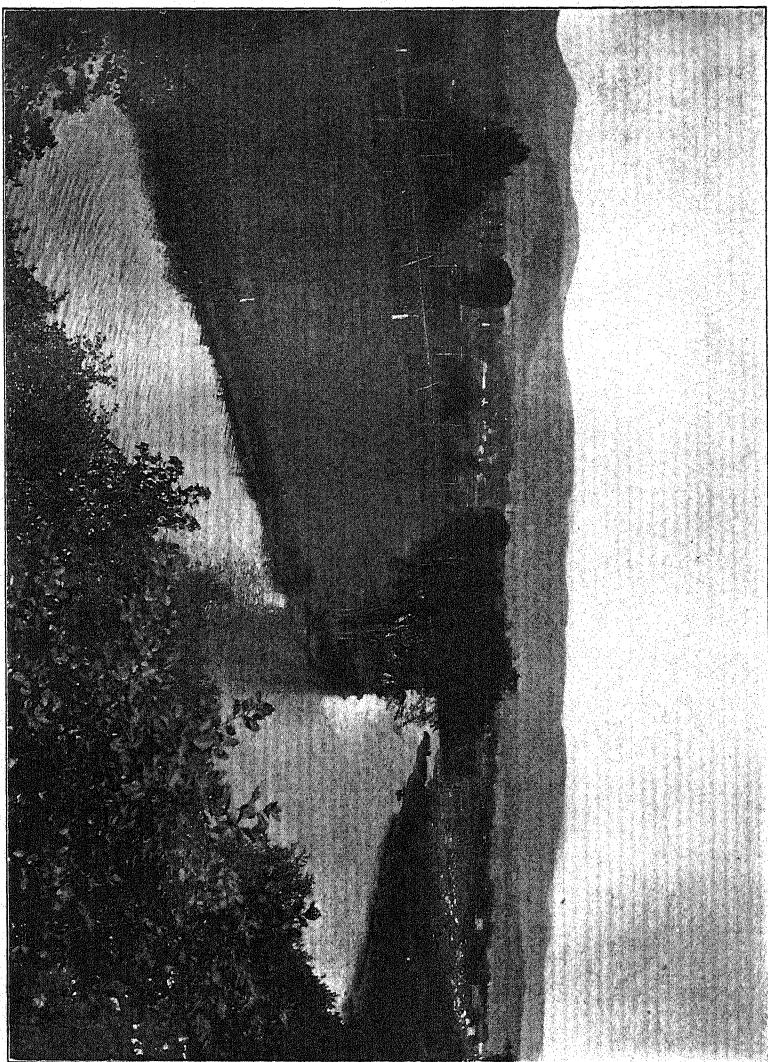
This was then referred to the Business Committee, and being reported back by them for action by the Board, was adopted. President Capen named the following committee: Rev. W. Gladden, Rev. W. H. Ward, Rev. A. E. Dunning, Rev. J. L. Barton, President Cyrus Northrup, President J. B. Angell, and Edward H. Pitkin.

The Business Committee reported back with its approval the following resolution:

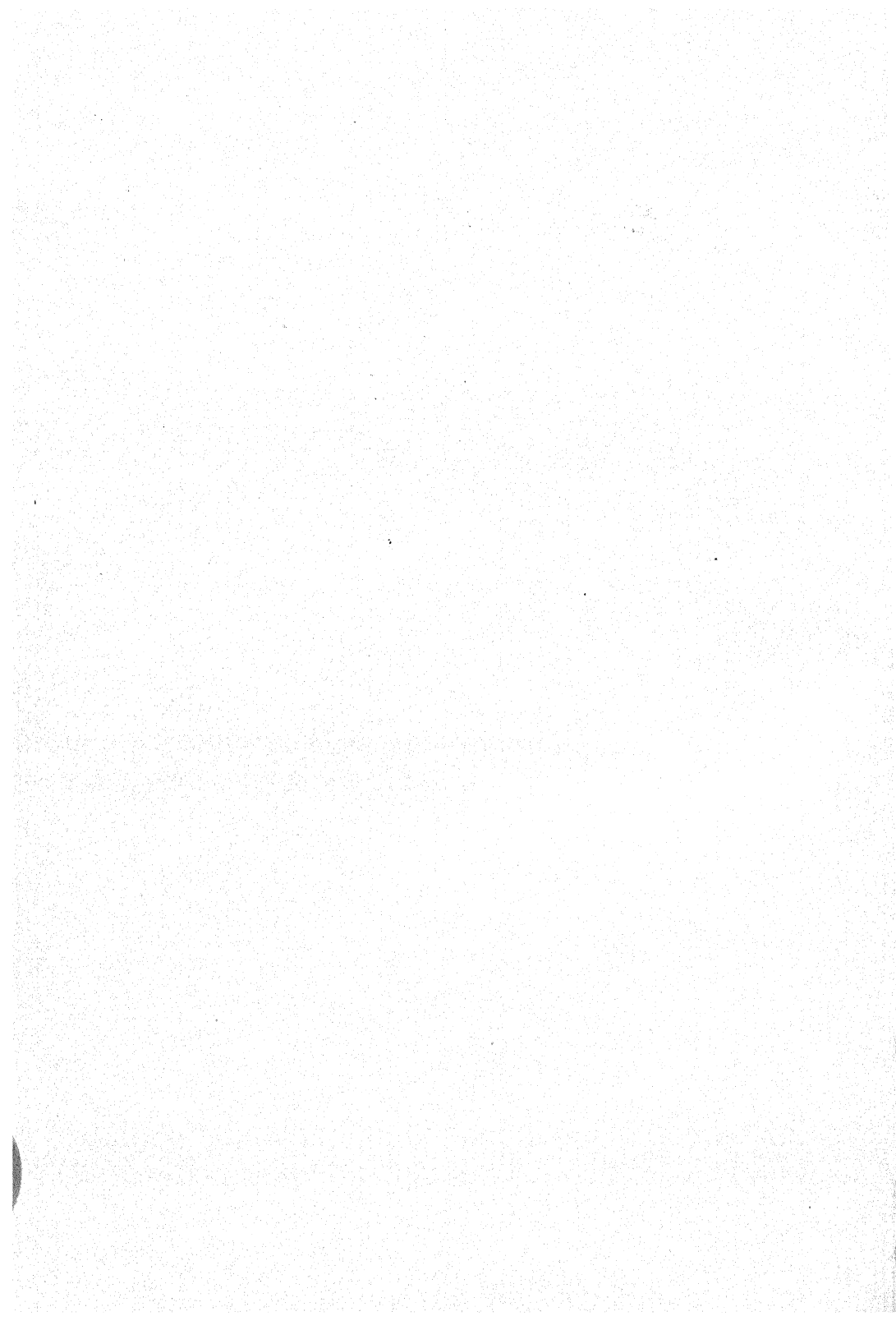
"With profound gratitude to God we wish to acknowledge the results of nearly a hundred years of missionary service to far-off nations. But, great as has been the success, we recognize that it has been far below both our ability and our opportunity. The work has been carried on by only a part of our church membership; the sacrifices of the few ought to be the sacrifices of all.

"(1) We believe, *first*, it would be a disgrace to our churches to compel the Prudential Committee, *because of the lack of funds*, to give up or curtail any of the present work of the Board. Work may be transferred, but only when it can be more economically or efficiently carried on by others.

"(2) *Second*. We approve of such larger expenditure in cultivating the home field and in work for young people as in the judgment of the Prudential Committee may be desirable, to the end that the new century, both at home and abroad, may begin with an advance and not a retreat."



WILLIAMSTOWN, FROM THE RIVER.



A discussion followed upon the second resolution, and upon one offered by Rev. Homer T. Fuller, in which Rev. Lyman Abbott, D. D., Secretary C. C. Creegan, Secretary A. N. Hitchcock, Col. C. A. Hopkins, Secretary H. Melville Tenney, Mr. Samuel Usher, Mr. Charles A. Hull, Mr. Edward H. Pitkin, Dr. William H. Ward, Dr. Henry Hopkins, and Rev. Oliver S. Dean participated. It was then voted that a committee of three be appointed to consider the resolutions offered, and report upon them at the evening session. President Capen named the following committee: Mr. John H. Perry, Rev. Homer T. Fuller, and Mr. W. W. Mills. They reported at the evening session the following substitute resolution which was adopted.

"We give glory to God for the results of missionary service during the past century, and are profoundly grateful for the part which we have been permitted to bear in it, but sincerely regret that this has been so far below both our ability and the opportunity. We hope that the present work of the Board will not be curtailed, and we approve of such larger expenditure in cultivating the home field, and in work among young people as, in the judgment of the Prudential Committee, may be desirable, to the end that the new century, both at home and abroad, may begin with an advance and not a retreat.

"*Resolved*, That the Prudential Committee be requested to take into consideration the question of the assignment of the territory, in which the corporate members reside, among them, either by conferences or associations, state or local, requesting these to secure, each in his own area, the utmost possible interest in and personal subscriptions to the work of the Board, it being understood that this duty is to be performed in coöperation with the regular agencies employed by the Board for this purpose."

The Committee on Place and Preacher reported through Rev. John De Peu, recommending that the next meeting of the Board be held with Pilgrim Church, Cleveland, with the understanding that the Committee of Arrangements provide for full time for the meeting of the Board to secure unity and continuity in its meetings. The recommendation was adopted. The committee recommended that Rev. Charles S. Mills, of St. Louis, be the preacher, and Rev. Washington Gladden be the alternate, and it was so voted. After the benediction by Rev. Joseph H. Twichell, adjournment was taken to 7.30.

DISCUSSION AS TO THE FUTURE POLICY OF THE
BOARD AT HOME.

REV. LYMAN ABBOTT, D.D.

Mr. President and Fellow-Christians: I heartily second and desire earnestly to urge the adoption of the second resolution which has been read and of the policy which it indicates.

We are living in an age and a country in which everything is thrown into the melting-pot. The axioms of our fathers are our problems. Is there a right of personal property or ought the state to own all the property and direct all the industries? That is a question that is seriously and earnestly discussed today. Is the relation between the employer and the employed that of a modern feudalism in which the employer is a feudal lord and the employed are his serfs, or is it a partnership in which common interests are to be served by a common enterprise? That question is seriously and earnestly discussed in America today. Ought all crimes to be punished by judicial procedure, or if the crime is very bad ought the judicial procedure to be set aside and for that judicial procedure mob-law substituted? That question is really and seriously discussed by public men today. Now, with such questions being thus discussed, it ought not to surprise us Christians that our fundamental faiths are also submitted to a like cross-examination.

One of those principles is this: Is Christianity a local, provincial, and temporary religion, or is it a world-wide religion? Has it grown up among a certain people, the natural expression of their spiritual aspirations and desires, so that it is adapted to its own soil and clime, as certain vegetable products are to their soil and clime, or is it like the rain that comes from heaven, and the sunshine, for the whole human race? Not only is that question discussed openly and publicly, but that question is itself a fundamental one. If Christianity is a provincial religion, it is a temporary religion. If there is a Brahmanism which is fitted for India, and a Confucianism which is fitted for China, and a Romanism which is fitted for the Latin races, and a Protestantism which is fitted for the Germanic races, and a Puritanism which is fitted for the greater New England, they are all provincial; and, however provincial we may be in point of fact, we are none of us proud

of our provincialism. We all expect our children will lay aside the provincialism which entangles us. So that the question whether the Christian religion is a world-wide religion or a race religion is really the question whether it is any true wide religion at all. If it is not worthy to give up to others, it is not worthy to keep ourselves. If it is not good enough to export, it is not good enough to retain,—although I believe there are some American manufacturers that do export goods which they cannot sell in the home market.

THREE POSTULATES.

There are three postulates which I assume in my talk this afternoon are to be taken for granted in this gathering. First, that the end of all human progress is the kingdom of God on the earth. Without defining it, it at least includes the three elements which Paul has used in his definition: righteousness, peace, and joy. The end of all human progress is a new social order in which, *first*, men will be governed by righteousness, and deal with one another fairly, honestly, in accordance with the principles of the Golden Rule; *second*, the spirit of peace and good-will will be universally diffused; and there will be coöperation rather than competition, and ambition for service in the place of ambition for acquisition; and *third*, there will be universal joy and happiness — the diffusion of those things that make for happiness, the distribution of wealth with its material comforts, many homes and few palaces; the distribution of education, with schools everywhere in place of a few great universities; the distribution of virtue and religion, a church in every hamlet in place of a few great cathedrals. Dr. Pentecost this morning said he would not venture to define Christian civilization. Well, I should be a little audacious if I ventured to do what he would not venture to do, but I will at least venture to say this, that nothing less than this is a Christian civilization — nothing less than a civilization which is pervaded by this triple spirit of justice and fair dealing, harmony and good-will, joy and universal welfare. That is my first proposition.

The second axiom is that the secret of all progress is the understanding of God and conformity to God's will, and coöperation with God in God's ways, and fellowship with God in his Spirit. Society is not made up by a universal suffrage; it is not made up by the mere concretion of human wills, each working in its own way and counteracting one another. It never will be made up

harmoniously, peacefully, and happily, until the members of that society seek to know what is the will of God.

Thirdly, Jesus Christ is the son of God, through whom the infinite and the eternal is interpreted to the sons of men, and he is the Son of Man, through whom humanity is interpreted to itself — not a son of the Germanic race, not a son of New England, not a son of the Orient, but the Son of Man. Now, I say, I assume these three postulates as what we here all believe in.

Why was it that last year, speaking broadly, one half of the Congregational churches did not contribute to the American Board? That question has been asked on this platform. Again I will endeavor to be audacious enough to give it an answer. Some of them would not contribute because individuals in the church gave, and that served the purpose; some of them because they were not self-supporting and they thought mistakenly that they must not give to others while they were recipients themselves; some of them because they were on the edge of a missionary field and were themselves ministering to local heathen and thought that sufficed. But when all such allowance is made, it remains true that in the Congregational churches there is a disbelief or an unbelief or a nebulous belief in these three propositions — an unbelief or a half belief or a nebulous belief in this fundamental truth that the Christian religion is no provincial religion, but a world-wide religion, God manifested to the sons of men as the secret of all human prosperity, the secret of all civilization, the end of all human progress.

PRACTICAL METHODS.

It is the commonplace of our time that we are living in an age of skepticism. How shall we meet it? We are living in an age of spiritual apathy. How shall we arouse the church? We are living in an age that has no revivals. How shall we bring back again the days of Whitefield? There are two ways. We may attempt to do it by academic discussion, or we may attempt to do it by a call to practical service. We ministers may go into our libraries, in the first place, and then out of our libraries we may come and preach sermons to prove the divinity of Christ, the doctrine of the Trinity, the theory of the Atonement, the plan of salvation. I am not criticising that method. A certain amount of that method is necessary and important. But it is not the way by which the wave of skepticism will be met. That is not the

American way of meeting intellectual problems. Americans, nationally, temperamentally, characteristically, are indifferent to academic questions and vitally interested in practical ones. The question of bimetallism was discussed by scholars for half a century, and most Americans did not know there was such a question. When Mr. Bryan said, "Let us adopt free silver in the United States," every man in the country went to studying bimetallism. When the question of socialism was an academic question most men paid little attention to it. The other day Mr. Bryan, on the platform in New York, said that the government, state and federal, ought to own and operate all the railroads, and do you know that in less than two weeks' time I had certainly six and I think a dozen letters written to me asking me to recommend books for the study of socialism, and some of them were from ministers. So long as bimetallism and socialism were academic questions, Americans listened to their discussion with languid interest or not at all, but when the question was brought as a practical one to the American people, they took hold of it.

When the minister goes into his pulpit to prove by philosophy borrowed from Hegel, or by texts borrowed from John, that Jesus Christ is divine, a waning congregation listens with lessened interest. When Dr. Grenfell comes from Labrador to materialistic New York to tell what the divine Christ has been doing for the healing of the sick, for the redeeming of men from poverty and wretchedness and disease and death, not only do men flock to the churches to hear him, but he gets more invitations from secular clubs than he can accept. The academic way is not the American way, and it is not the divine way. The apostles did not sit down in Jerusalem, form an assembly, and thrash out among themselves the Apostles' Creed. They went out into the pagan lands to carry this message that the Redeemer had come, the Deliverer, the Ransomer, the man who was bringing liberty for slavery, justice for injustice, wealth for poverty, education for ignorance, the kingdom of God on the earth. These apostles looked out and they saw a world groaning and travailing together in pain, and they felt the throb of that human pain in their hearts. They were intensely humanitarian and they felt intensely this sorrow of the pagan world. They believed they had in their hands and in their hearts the remedy. They believed they had that which would set the world free from its oppression, from its wrongs, from its cruelty, and they went out with that message, and it took four

centuries of missionary work before the Apostles' Creed was evolved. The creed grew out of the missionary work, not the missionary work out of the Apostles' Creed.

Do you remember how and where the remedy for yellow fever was discovered? Not in the quiet laboratories of Yale and Harvard and Cornell. Down in Cuba, on the tented field, with the sound of battle and with all the dreaded waves of yellow fever sweeping around, there Dr. Reed discovered what was the secret of yellow fever and how to prevent it. Not in our theological libraries, but out in the tented field, out where we have to meet the woe and the pain of the world, there we shall learn the practical remedy, there we shall find the cure for the skepticism of the world and the apathy of the church.

I want, — I am always wanting the impossible or the impracticable, — I want the American Board to do a great deal more than this resolution calls upon them to do. I am not quite sure whether they ought to, but I know what I want. I want to see this Prudential Committee organize a crusade in the United States of America, not for the purpose of raising money, but for the purpose of raising Christian standards; not for the purpose of promoting sound doctrine, but for the purpose of calling to sound duty; not for the purpose of producing emotional revivals of religion, but of promoting a revival of the spirit of service, in the faith that such a crusade is the very best way to raise money, to bring about sound doctrine, and to create revivals of religion.

A HUMANITARIAN AGE.

This, we are constantly told, is a humanitarian age. It is. The American people are interested as they never were before in their fellow-men. A good many of them have thrown over the old definition of God, and they have not got a new one. A good many of them have lost the celestial vision of their childhood and have not got a new one. I am sorry they have not that conception of God which Dr. Hyde gave us the other morning. I am sorry they have not the vision of the kingdom of God which is the spur and incentive to spiritual industry. But at least they have this, — an interest in their fellow-men. The American press has spent thousands of dollars to bring to us from across the seas the news of what is going on in Russia. Men go there at the hazard of their lives because the American people are interested in the cause of liberty and justice in Russia. When I was a boy, almost the whole

northern nation and almost the whole northern church was apathetic in the presence of slavery. Today, though the slaves are emancipated, the North is turning out thousands of men and millions of dollars to educate and elevate the half-emancipated slaves. We went to war with Spain over Cuba, partly, no doubt, in a spirit of revenge, and partly, also, inspired by the high resolve that the cruelties which had been perpetrated on our fellow-citizens across that narrow band of water should be perpetrated no longer. The American people are interested in their fellow-men, and though I may be misunderstood, — I have been, sometimes, — we Christian men who believe in God and in immortality and in a crucified and risen Saviour, are to take the age as we find it in order that we may not leave the age as we find it. It is a humanitarian age. Yes, and Christianity is a very humanitarian religion. Hear Christ's definition of his function: "The Spirit of the Lord is upon me, because he hath anointed me to preach glad tidings to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Here is his definition of his mission: "As my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost." This Christian Church of ours ought to go to a people that are already interested to see the horrible cruelties in the Congo stopped; to see the death-in-life in China awakened; to see the barbarisms in Russia, the harrowing and plowing of men and women under the heel of despotism, brought to an end. We ought to go to our fellow-citizens and say to them, in the spirit in which Paul went, in his own time: "We have in our hands and we have in our hearts that which will give righteousness — that is justice and fair dealing and honest government; and that which will give peace, accord, harmony, and good-will, and that which will give joy and universal welfare."

We gather in our prayer meetings and pray that Christ will come to us, and he says, "Go ye into all the world and preach to all nations, and lo, I am with you." We pray that he will give us the gift of the Holy Ghost and he says, "As the Father hath sent me into the world, even so send I you. Go ye, and ye shall receive the Holy Ghost." He will not leave his ministry to come and sit by our side while we carry on our fishing. He will be our companion when we leave our nets and follow him.

DISCUSSION,—REV. C. C. CREEGAN, D.D.

I have been asked to say a word on these resolutions which are before you. The second resolution reads:

“ We approve of such larger expenditure in cultivating the home field and in work for young people as in the judgment of the Prudential Committee may be desirable, to the end that the new century, both at home and abroad, may begin with an advance and not with a retreat.”

Touching the work among young people, it has become perfectly clear to me during the last year, more so than ever before, that if we are to have a giving constituency, say, ten or fifteen or twenty years from now; if legacies are to be written by and by; if we are to have a full treasury; if we are to have missionaries who will respond to the call and go to the front, — work among the children in the Sunday-schools and in the societies of Christian Endeavor and other organizations of young people must be pressed as never before. If you do not all know it, brethren, some of us do, — you among the rest, Mr. Chairman, — that we are very fortunate in having, in the Providence of God, a man who seems to have had just exactly the right training for leadership in this work among the young people. He is at the head of that department in our executive force, his name is familiar to many of you, and will soon become familiar to all our churches, I hope, up and down the land.

Now, if there is any one thing that can be done during the coming year, one thing that is to have precedence above everything else, in my judgment, it should be work in our Sunday-schools and in cultivating young people along missionary lines, establishing training classes that will train our teachers in the Sunday-schools, so that they may train the children under them, and also work among the young people in the Christian Endeavor societies. If this work is to be successful, our superintendents in the Sunday-schools must be quickened. It would surprise some of you who are not familiar with the exact facts to know how small a per cent of our Sunday-school superintendents seem to have these missionary problems on their hearts. There are some of them, of course, who are devoted to the cause, and I think the number is a growing one, but it is not so large as it should be, and work along that line must be done.

Now, if this work is done, and done successfully, of course there

must be an increase of expenditure. It takes money for postage, for writing letters, for traveling expenses, for various publications, and, of course, the money will be provided by the Prudential Committee, and the corporate membership of the Board will stand back of the Prudential Committee because they trust them. I will not discuss that point any further. I think we are all of one mind on that.

One other point. If we are to cultivate the entire field and lift along the whole line, the question arises, Shall we have a larger staff of field workers? I want to speak to that question for a few moments.

It is absolutely impossible, of course, with the present staff that we have in the field, our home secretary and three field secretaries covering the whole land, to do it as thoroughly as it should be done. The ideal, of course, would be to have all of our pastors thoroughly awakened on the subject of foreign missions, and thoroughly posted in regard to them, and if that were the case you could dismiss all of your field workers at this meeting and close up that business so that it would not be a charge against the Board for the future. For, Mr. Chairman, you know — you have spoken and written upon that subject several times — that there are some pastors in this country who do not take up a collection for the American Board, and those figures that Dr. Abbott brought out in his address indicate that it is a very large number, so large that I do not care to repeat his figures here. It is mortifying for a Congregationalist to feel that there are so many pastors that do not take up any collection for foreign missions. Now, there is not a pastor here that belongs to that list. How do I know? Because a man is not going to come up to a meeting of the American Board and pay his traveling expenses — and, if he does not have the great privilege of being a corporate member, pay his hotel expenses — unless he has an interest in this work. If he is interested, he is going to have a collection from his church, and if there isn't anybody else to join him his wife will join him and they two will make up the collection and that church will be represented.

Now, the problem arises, How are we going to get those several hundred pastors interested? I think one of the best ways — if you will allow me to speak right out from my heart — to get them interested would be to bring them under the influence of just such a meeting as we had yesterday afternoon or yesterday morning

in the college chapel. If there has ever been a better meeting in the history of the American Board, Mr. President, you and I do not remember it. There certainly has not been the equal of it within twenty-five years. If those pastors that we are talking about, who did not give and did not ask their churches to give anything to this work, had been present yesterday, we would find next year that their churches would respond because the pastors would urge the cause upon them. If they had been there, or if next year we could get them at the meeting in Cleveland, and under the influence of just such an atmosphere, I think this question would be largely solved. But how are we going to do it? Well, Mr. Chairman, you and I have voted for some years back that the only people who are going to receive free entertainment at the meetings of the American Board are those very ones — to be perfectly frank — who are best prepared to pay their own bills. So that the men who are over these small churches, and who are having the fight of their lives over the bread-and-butter question, if they can find money enough to come to a meeting of the American Board, are the men of all others under the blue heavens who should receive entertainment, next to our missionaries who are on the firing-line in China and Africa, for it is these home missionaries, for the most part, who are the pastors of these churches that do not respond.

Now, I am talking with a great deal of freedom because I am going to sail in a few days, and no matter what you say about me, I shall be out of the country and shall not hear of it! But I want to tell you that that is a mistake which we made some years ago in deciding that the well-to-do men in our churches — that is to say, the men who are best able to pay their own bills — are the only ones (the missionaries alone excepted) who are to be entertained here, and have been entertained at these meetings since we changed that rule some ten years ago; and then we stand up here and declaim against these pastors on the hillsides, these men who would make real sacrifices to pay their railroad fare and come to these meetings!

Now, another thing about this increase of staff. In the old days, before you were born, Mr. Chairman, when they were running this American Board in the days of our grandfathers, they had no field secretaries; the secretaries stayed in Boston and attended to the correspondence and did not go out among the churches. But they got along pretty well because there were

consecrated laymen and women here and there among the churches who took the thing upon their hearts, and they did the soliciting. When I go to certain towns now, in Connecticut, some old gentleman will take out a very old book running back to the early days of the American Board, and show me a list of names, and tell me that his father — or in some cases his grandfather — solicited through Litchfield County, or through some other county, and got these contributions for the American Board. Then, by and by, for some reasons that I do not well understand, the American Board became a little embarrassed along about 1835, and they could not send out any missionaries at that time. The officers brought up the question, on the recommendation of the Prudential Committee, whether they should hold back these young men who wanted to go as missionaries with their young wives. They brought it before the Board and the Board said, "No; but you secretaries go out among the churches and secure some additional help — field agents, or whatever you call them — and send them out among the churches and get the money to send out these young men who have received this training in the colleges and in the seminaries, and who for years have had the missionary fire burning in their hearts. Don't keep them in the home land. Send them out, and go out and get the money." So they appointed several field secretaries, and kept on increasing the number until they had thirteen or fourteen men up and down the land doing this work. Some states they cut in two, and had two men in a single state. The Presbyterians were with the American Board in those days; also the Dutch Reformed and German Reformed churches, and that helped, of course, to call for this extra assistance. Now, I don't know how it came about, but by and by there came a reaction of feeling. A great many of the pastors said: "We have got too many of these field agents." So the Board began to cut down the number, and kept on cutting down until the Presbyterians withdrew and had their own board — the Dutch Reformed churches had withdrawn a little before — and left the work chiefly in the hands of the Congregationalists, and it came to pass that there were only two field secretaries, one located at New York and the other located at Chicago. It was several years before a field agent was appointed for the Pacific coast.

Now, there must have been a reason for that change. There was a feeling among the churches that there was too large a staff of field secretaries, or district secretaries, or whatever name they

bore. Now there has come a reaction of feeling in the other direction. It is perfectly plain that two or three men cannot cover the whole of the United States and do this work as thoroughly as it ought to be done.

Now as to the solution, what are we going to do about it? Dr. Gladden, moderator of our National Council, a few moments ago, catching the atmosphere of that hour this morning when Bishop Bell and our friend representing the Methodist Protestants poured those eloquent addresses upon this audience, — and so fired were they with the missionary spirit that any man sitting upon this platform could see the soul-light appear in your faces, and if a vote had been taken then you would have unanimously voted, "Let us as quickly as possible combine with these brethren of the Methodist Protestant and United Brethren churches," — Dr. Gladden introduced that resolution which you have heard read. You voted unanimously, "We will aim for it." Now, suppose in the meantime we just hold this thing in abeyance; suppose we pray over it; suppose we press that committee to immediate action; suppose, a year from now, if it please God, we arrange the thing so that instead of one regiment we shall have three marching under the banner of the American Board. Let us wait a bit, then. And then, by and by, suppose we divide up the field, and how will it turn out? Why, take Ohio. If the United Brethren come in with us, they give us at once a constituency of eight hundred churches in that state. If our Methodist Protestant brethren come in also, they give us two hundred churches in that state. There are one thousand churches added to our two hundred and fifty, or twelve hundred and fifty churches aiming for the same thing, working under the same Board, in one state. Can't you see, then, how we can divide up the field? Give us, then, seven field workers, if you please. Let the United Brethren have a fair representation, the Methodist Protestants a fair representation, and the Congregationalists a fair representation. Let all our churches work together. Let the eloquent men, if you please, who spoke to us this morning representing those denominations be made representatives of the American Board, going out not only among their own people to fire them with missionary zeal, but among our Congregational churches as well. Working together as a unit we will bring in the kingdom of God, not only in the United States but in the lands beyond the seas.

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DISCUSSION, — REV. A. N. HITCHCOCK, PH.D., CHICAGO, ILL.,
District Secretary for the Interior.

Mr. President, Fathers, and Brethren: It is natural for men to indulge in the illusions of hope, and there are some things to be said in behalf at least of some of these non-contributing churches. It would not be proper, it would not be good policy, for any secretary or representative of the Board, in visiting one of those little non-contributing churches, to speak apologetically either for their ignorance or their want of practical coöperation; but when we are here by ourselves, taking notes of our resources, we need to have as clear a perspective as possible. I take it that a statement of that kind will pass unchallenged.

Now, when the statement is made, if it be made, that of six thousand Congregational churches, three thousand are non-contributing, — thereby encouraging the inference that those three thousand non-contributing churches are coördinate with the three thousand contributing churches, of equal rank and responsibility, — we may do some injustice to those churches, and we may supply for ourselves uncertain and untrustworthy grounds of action. We may be beguiled into the expenditure of effort in directions and in areas that will not yield the largest returns. I have a more intimate knowledge concerning the churches, contributing and non-contributing, in the interior district. You will see from the report of the Home Department — that portion of it which it was my part particularly to prepare — that there are about twenty-eight hundred Congregational churches in the interior states. Of those, rather more than one thousand last year contributed nothing at all to the American Board. Now, shall we line up those one thousand non-contributing churches and place them, for purposes of comparison and estimated responsibility, over against those that contributed and say, "You are under equal obligation in all respects"? There is very much to support a contention of that sort, and yet it seems to me that there are certain considerations of expediency, not to say of charity and fairness, that would find place just at that point.

For example, brethren, there are thirteen hundred churches in the interior district whose average membership would not, I think, exceed thirty-five. There are six hundred Congregational

churches in the interior district whose average membership would not exceed, I think, twenty. I heard of one church out in Illinois which had only one member, and he was the clerk. Possibly he refused to count any others but himself. We must make allowance, of course, for such personal equations as those, and yet the general statement which I have made is an altogether truthful one. When I have occasion, as I have every year, to send out a communication that shall reach all the pastors between the western boundary of Ohio and the Rocky Mountains, it does not take twenty-eight hundred letters to reach them. About two thousand will suffice. Why? I think some of you can answer that question now, in your own thought, without pausing for further consideration. It means that many of the churches have no working existence. They do not contribute for anything. They have simply a name to live. Some of them ought to be stricken off the "Year-Book." Some of them have less than ten members — less than six or eight. Sometimes they are grouped together and ministered to by one man. About three hundred of them in my district are in the south Mississippi states, mostly colored and few contributing.

Now, that which I have said, brethren, is not to sustain the inference for a moment that we are not to cultivate these small churches. The grace of giving should, by every possible and practicable means, be cultivated and ingrafted upon the life of those young organizations or small organizations, even though the majority of them are destined, I suppose, in the Providence of God, to remain small. We must cultivate them; in some way we must get into touch with them and bring out the latent resources that are there. For there are some resources in them and we cannot measure them beforehand; they may prove to be larger than any predetermined estimate that any of us — even the most sanguine — would be disposed to make. But practical experience for a number of years has convinced me that when we come to talk about income, by far the most promising source of income is the non-contributing element in our contributing churches; and while we should not withhold from these smaller organizations every possible influence that may reach them sympathetically and bring them into this blessed coöperation for mankind and for the Saviour of mankind, I tell you, brethren, honestly — and this grows upon me rather than retreats from the category of my convictions — that we need to bestir ourselves with redoubled

diligence in behalf of the constituency in the larger churches, nominally contributing, that are getting away from us.

Now, how are we going to do that? How are we going to reach both classes? I am in hearty sympathy with these resolutions of the president, and I believe that something will come of them, and that the wisdom of the Prudential Committee applied to this practical question will supply an important aid. I have long been of the opinion that we must adopt agencies that do not depend upon a favorable Sunday or a favorable Wednesday night for the best execution. I think we ought in some way to bring into practical operation a series of agencies for which one night in the week is about as good as any other night. I got some light on that in respect to our last campaign. I hope it is not the last large, general, enthusiastic campaign, under the splendid leadership of our home secretary, that we shall see. For myself I have not yet been able to construct a satisfactory reason why we should not even have another in this coming year very much like it. But as I went about from city to city among all the leading Congregational centers in the interior states to "set up" — to use a common phrase — this campaign, to get their assent, their consent, their promise of coöperation, and a preliminary organization, some light dawned upon me that I had not fully seen before. When, as in Dubuque, in Topeka, in Kansas City, and in many other places of like size and quality, I had the privilege of sitting down at a table, which they themselves had bountifully and hospitably spread, with from twenty to twenty-five of the best men of those cities, — I will not say Congregationalists; they were that, but they were also the best men of those cities, — and talking face to face and heart to heart with them upon this great practical question, expressive and creative of the best life of our Congregational Christianity, I tell you my breath was fairly taken away again and again by the almost instant and hearty assent which every man of them gave to the plan, and I said to myself, "More of this sort of thing ought to be going on." What hinders a good secretary or a good agent, fitted for such work as this, from taking to himself an area like, let us say, Rockford Association or Elgin Association, and meeting on Monday night all the working forces of a given church, including the pastor of that church, for a similar conference, and then on Tuesday night another, and on Wednesday night another, and on Thursday night another, and on Friday night another, and then on Sunday, of course, he will be fresh,

with some fresh material, to make a strong and effective presentation of the cause. Meantime he has been doing his most effective work in this personal sort of appeal, in organizing under a clear light the forces and the activities which should yield the largest results.

Now, then, by such a multiplication, two or three men do not need to be estimated as to the value of their services by the number of Sundays there are in the year for each one of them, but almost, you might say, by the number of week nights. Then how the ignorance will be scattered, and how the light will shine! For there is a whole lot of ignorance still. I got a letter the other day addressed, "American Board of Home and Foreign Missions." And that wasn't all. It proceeded to say, "Dear Ladies," — which suggested to me, what is in some respects partly true, that the ladies have been in evidence very much, and we may sit at their feet and learn some things as to methods. They have been doing just about this thing of which I have been speaking very successfully for quite a while. I got another letter addressed, "American Board of Foreign Millions." Well, that wasn't so very far out of the way. I trust the sense of that responsibility will grow upon us. I didn't get the letter — though one of your secretaries did — from the man who said he didn't want his gift to go out of the country and therefore he was going to contribute it to the *American Board*! Well, if we must have ignorance, that is as harmless a kind as any I know of. Still it is better for us to dissipate the ignorance, and in our practical time, with such multiplied agencies as seem to be just waiting our hand, under Christ, it seems to me we ought to relieve our constituency of very much of this ignorance that still rests upon them like a fog-bank and open up fields of larger service in the decade that is before us, larger than in any of the decades that have gone before.

DISCUSSION, — REV. H. MELVILLE TENNEY, BERKELEY, CAL.,
District Secretary for the Pacific Coast.

Mr. President: May I say one word with reference to the problem of the small churches, the non-contributing churches? It depends a good deal upon how those churches are planted, whether they are going to be contributors for the world-wide work or not. Let me illustrate by reference to the churches up in the northwest of our great country, where, as they say, they grow umbrellas out of their heads, to have them with them all the time when it rains — that magnificent empire of Washington. I had the privilege of speaking in a little church just a month old in the city of Tacoma, a year or two ago. They had no ceiling to their building; the building itself did not belong to the church, but was loaned to them. The pastor said, after I had spoken to that interested, bright-faced audience: "We are just a month old today, and we will celebrate the beginning of our second month of existence by taking an offering for the American Board." I have watched the growth of that church. It is becoming a power in the community, and its gifts to the American Board are doubling up every year. How was it planted? I venture to mention the name of the person who planted it. It is a good foreign missionary name, and a good home missionary name, — Greene, that famous Sunday-school worker in Washington. All Sunday-schools that are organized in that state, out of which come these small churches, are planted on the basis of the kingdom. Very soon those Sunday-schools understand that their work, even in the days when they cannot pay their own expenses, is to be in part a contribution to the kingdom abroad. They annex the wide field to their little parishes and thus get a broad outlook from the beginning. From churches thus planted in Washington, on the hillsides and by the streams and in the woods, you will not have much trouble to get offerings. That is one of the reasons why, this year, Washington has made the remarkable gain in its contributions to the American Board of one hundred and thirty-three per cent.

Now, if we can have all our churches founded and pastors trained so that they will recognize that their field is the world, and not merely the little home parish, if they can break down the walls of provincialism and see the vision as the Master saw it, and

feel the throb and thrill of his anxiety for the world, there will be no trouble about non-contributing churches.

I want to say a word also about the way in which we should multiply our agencies. I am happy in having able volunteer helpers on the Pacific coast, in the different parts of that great parish, for my parish is as large as any of yours. You can swing a line eight hundred miles from San Francisco and it will only reach the northern border of it, and cut a little beyond the southern border and barely reach the eastern limit. To include Hawaii, making it the western border, you must extend the line to twenty-five hundred miles into the Pacific. Being so far distant from the remote parts of my district, it is absolutely impossible for me to cultivate them without local assistance. So we have developed voluntary field secretaries up in Washington and down in Southern California. I wish I could tell you of the self-denying labors of two of these in Washington. One of them is here in this meeting and you know his efficiency, — Rev. E. Lincoln Smith, — and the other is Dr. Penrose. They have worked splendidly this year, as they do every year, and a good part of that notable gain up there is to be attributed to their efforts in sending out circulars, writing personal letters to pastors, taking the missionary when we send one to them, and making out his itinerary and backing him up. In Southern California one pastor, chairman of the local committee there, Mr. Larkin, of Ontario, has not only written circular letters and sent them to the churches, but he has written seventy-five or a hundred personal letters to different members in those churches, and not only that, but he has organized little group meetings of pastors, in which they went on their knees before God in planning the campaign for their churches. Is it any wonder that Southern California, from which we asked an amount double what it gave last year, gave us instead of this a gain of one hundred and twenty-six per cent?

I tell you, friends, if you can get the pastors on fire, and ready to work for the great field, in moments that they can find without sacrificing their own work, — and they never sacrifice their own work; they come back to it with a glow and an enthusiasm and a spiritual power that uplifts their own people every time; they are better men for the home work if they do this work for the foreign field, — it will go far toward solving the problem. I thank God that I am privileged to work alongside of such men. One man out of this congregation, who has been fired with the desire

to reach these small churches, came to me yesterday and said: "I am ready to go back if you will give me a good layman and devote next year" — and he meant without any pay — "to getting the non-contributing churches in our district into line." No doubt in California and Oregon and Washington there will be men springing up all along the line ready to do that thing. We don't need any more district secretaries out there, — unless you can get a better one than you already have, and that is easily done, — for we have good volunteer secretaries growing up that will do splendid work, without pay, in all parts of the Pacific coast.

THURSDAY EVENING SESSION.

At the Methodist church the Board assembled at half past seven o'clock. After an opening hymn Rev. John R. Thurston offered prayer. Resolutions were adopted which have been already given, for the sake of completeness of treatment, in the report of the Thursday afternoon session.

An address was then delivered by Rev. S. M. Zwemer, D.D., of Arabia, of the Board of Foreign Missions of the Reformed Church. Rev. F. P. Haggard, Secretary of the American Baptist Missionary Union, offered prayer. Secretary Barton then gave his address upon the "Moslems in Turkey." Greetings were received from the Woman's Missionary Union of the Montgomery Presbyterian Southern churches, at that time holding a meeting at Lynchburg, Va. The third address was by Rev. Henry G. Bissell, of India. In speaking upon "India's Millions for Christ," he referred to messages of greeting to the Board which had been received from the missionaries and converts of the Marathi Mission. These will be found printed directly after his address.

The meeting closed with prayer and benediction by Rev. Edward L. Smith, of Seattle.

At the Congregational church in North Adams an overflow meeting was held; addresses, of which there is no full report, were delivered by Rev. Douglas Mackenzie, D.D., president of Hartford Theological Seminary, upon work in South Africa, and by Rev. Frederick B. Bridgman, a missionary from that field. There were shorter addresses also by Rev. L. P. Peet, of the American Board College in Foochow, China, and Rev. J. G. Chamberlain, of India. There were also brief talks by four native Christians, Frederick R. Ponce, of Mexico; Rev. O. M. Chamberlain, of Armenia; Rev. S. Sato, of Japan; and Philip Reitingger, of Bohemia, all of whom had spoken previously on Wednesday.

THE EVANGELIZATION OF THE MOHAMMEDAN WORLD IN THIS GENERATION.

Rev. SAMUEL M. ZWEMER, D.D., OF ARABIA,

A Missionary of the Reformed Church.

THE occasion of this gathering makes our subject most appropriate, since it reminds us not only of the great work of the American Board in the Turkish Empire, but of the fact that Samuel Mills and his associates were not unmindful of this very problem. We read that "Loomis contended it was premature; that if missionaries should be sent to Asia they would be murdered; that Christian armies must first subdue the country before the gospel could be sent to the Turks and the Arabs." We know that Loomis was wrong and Mills right. No Christian armies ever subdued Turkey or Arabia, yet both are mission fields. And then this is the year of the Cairo Conference. The appeal from an ecumenical council-of-war, such as that gathering, should find echo here and now. The great task to which Christ calls the church in this century is the evangelization of the Mohammedan world. In urging this colossal problem upon your attention as a practical one we are not unmindful of

I. THE VAST PROPORTIONS OF THE UNDERTAKING.

To belittle it would be to belie all knowledge of its character. Because of its geographical extent, its strength, and its long neglect by the church, Islam has grown to gigantic proportions. Like a mighty Goliath it defies the armies of the living God and the progress of Christ's kingdom! In three continents it presents an almost unbroken front, and is armed with a proud and aggressive spirit. At a very conservative estimate there are over two hundred and thirty million Mohammedans, one seventh of the human race! Islam's dominion stretches from Sierra Leone in Africa to Canton in China, and from the steppes of Siberia to Zanzibar and Sumatra. In China there are thirty million Moslems; in some places north of the Yangtse River one third of the people belong to that faith. In India there are sixty-two million Mohammedans, and the real problem today is not "Krishna or Christ," but Mohammed or the Messiah. One seventh of the whole popu-

lation of Asia is Moslem. Every third man, woman, or child in Africa is a believer in Mohammed. The total Moslem population of Africa is over fifty-eight million, while there are already four million Moslems south of the equator, and the number is daily increasing. Nor may we belittle the real strength of Islam. Among the elements of real strength in Islam are the following truths and methods. Violence and falsehood are never elements of strength in any religion, although they may account for its rapid spread and apparent success. Islam is a religion without caste. It ignores all distinctions founded upon race, color, or nationality. All believers belong to the highest caste, and all unbelievers are *out-castes*. The Hindoo who turns Mohammedan loses his caste, but becomes a member of the great brotherhood of Islam. Slaves have held thrones and founded dynasties. The first one who led the call to prayer was Bilal, a Negro of Medina. Again, its creed contains much fundamental truth. This is very plain, if we repeat the Apostles' Creed, the universal symbol of Christendom, in such form as a Moslem would accept: "I believe in God . . . Almighty, maker of heaven and earth, and in Jesus Christ . . . conceived (miraculously) and born of the Virgin Mary. . . . He ascended into heaven, . . . and from thence he shall come. . . . I believe . . . in the forgiveness of sins, the resurrection of the body, and the life everlasting." Although the heart of the creed is omitted, namely, the Trinity and the Atonement, how much remains that is common to Christianity and Islam! What a contrast to heathen religions and even to Judaism!

Intolerance of error is also an element of strength. It is the Puritan spirit of Islam; and although iconoclastic, and often violent to the point of fanaticism, it is a praiseworthy trait in any religion. Islam has in it the stuff that martyrs and reformers are made of; its professors are "valiant for the truth" and have the spinal column of conviction, and desire for conquest. Islam is one of the few missionary religions of the world. It began with the Saracen conquest and continued for thirteen centuries, until the Wahabi revival, and the Pan-Islamic movement of today. In the words of the Koran, the Moslem must "fight against infidels till strife be at an end and the religion is God's alone." All these elements of strength have become deep rooted in life, literature, politics, and art, by the lapse of thirteen centuries. And throughout all these centuries Islam was neglected by the church. Between Raymond Lull and Henry Martyn, the two

lonely pioneers who tried to arouse the church, five centuries intervened without missions to Moslems. The church was ages behind time and lost splendid opportunities. In Persia one thousand years, in Arabia twelve centuries, passed before missions challenged the supremacy of Mohammed. It is a stupendous problem, but its vast proportions do not take away our responsibility, nor may we seek to escape the task by denying

II. THE NECESSITY OF THIS UNDERTAKING.

The Mohammedan world must be evangelized, cost what it may, for Islam is inadequate to meet the needs of any land or of a single soul. The facts and the fruits of this religion prove it. Its distorted theology offers no worthy conception of God, and is, on the authority of so unprejudiced a judge as James Freeman Clarke, the very worst form of monotheism. Although acknowledging Christ as a prophet, Islam denies the deity, the Incarnation, and the atoning death of Christ, and thus by its thoroughly anti-Christian character betrays the Son of Man, like Judas, with a kiss. The degraded and degrading ethics of Islam are based on a low ideal of character, fixed forever as the high-water mark of holiness. To be like Mohammed is to be perfect. The deep-rooted sensuality of the prophet has borne bitter fruit in all ages and all Moslem lands. The first chapter of Romans, is a true picture of the conditions existing in many Moslem lands today; Baluchistan and Persia are examples. Among the entire Shiah sect, numbering ten millions, lying (under the name of Kitman-ud-din) has become a fine art, sanctified by their religion. Islam is spiritually bankrupt.

The *five pillars* of the Mohammedan faith are all broken reeds, by the solemn test of age-long experience; because their *creed* is only a half truth, and its "pure monotheism" does not satisfy the soul's need of a mediator and an atonement for sin. Their *prayers* are formal and vain repetitions, without demanding or producing holiness in the one that uses them. Their *fasting* is productive of two distinct evils wherever observed; it manufactures an unlimited number of hypocrites who profess to keep the fast and do not do so, and in the second place the reaction, which occurs at sunset of every night of Ramadhan, tends to produce revelling and dissipation of the lowest and most degrading type. Their *almsgiving* stimulates indolence, and has produced

that worst of social parasites — the dervish or fakir. Finally, their *pilgrimages* to Mecca and Medina and Kerbela are a public scandal even to Moslem morality, so that the "holy cities" are hotbeds of vice, and plague spots in the body politic.

It has often been asserted that Islam is the proper religion for Arabia. The Bedouin now say: "Mohammed's religion can never have been intended for us; it demands ablution, but we have no water; fasting, but we always fast; almsgiving, but we have no money; pilgrimage, but Allah is everywhere." And Palgrave's prophecy still awaits fulfillment: "When the Koran and Mecca shall have disappeared from Arabia, then, and then only, can we expect to see the Arab assume that place in the ranks of civilization from which Mohammed and his book have, more than any other cause, long held him back."

Mohammedan progress in Africa is progress up an *impasse*. It enables the pagans to advance a short distance, and then checks their progress by an impassable wall of prejudice, ignorance, and spiritual blindness. Islam can do for the Sudan no more than it did for Morocco.

The Mohammedan world is without Christ, and, therefore, without hope for the life to come. There is no hope in their death. Solfian el Thuri, a companion of Mohammed, cried out on his death-bed: "I am going on a way I know not of, to appear before the Lord whom I have never seen." Omar ibn el Khattab, one of the greatest and best of the caliphs, was greatly depressed in view of death, and said, "Whom are ye trying to deceive? Had I the whole East and the West, gladly would I give up all to be delivered from this awful terror that is hanging over me. Would that I never had existed! Would that my mother never had borne me!"

These moral, social, and spiritual conditions show the necessity of evangelizing the Moslem world. There is no hope for it, save in Christianity. Jesus Christ is the missing factor in their creed. He alone can purify their social life. He alone can satisfy their spiritual hunger.

So vast, so long neglected, and so necessary an undertaking as the evangelization of the Mohammedan world is not a Utopian scheme, but an entirely practicable and possible enterprise. We emphasize

III. THE POSSIBILITY OF THIS UNDERTAKING.

Here and now, "we can do it if we will," because unprecedented opportunities are ours, and infinite resources are at our disposal.

The present political division of the Mohammedan world is a challenge of world-wide opportunity. How great has been the fall of Islam since the beginning of the past century! She has practically lost her temporal power, and never again will the Crescent rule the world. The area of the present caliphate has dwindled to smaller proportions than it had at the time of Mohammed's death. Suleiman the Magnificent would not recognize in the Ottoman provinces that which was once a world-kingdom. Only eighteen millions out of two hundred and thirty million Moslems are under the political control of the sultan. Much more than one half of the Moslem population of the world is under Christian rule.

A consideration of the languages spoken by Moslems today is a further proof of unprecedented opportunity. Once the Mohammedan world was Arabian, now it is polyglot. The Koran is an Arabic book and has never been translated by Moslems into other languages for religious use. It is an unintelligible book to three fourths of its readers. What spiritual comfort have the twenty million Chinese Moslems from the Arabic they repeat daily in their prayers? How little of the real meaning of Islam is plain to the sixty-two millions of India, nearly all ignorant of Arabic! But the Bible, — sharper than any two-edged Saracen blade and *our* weapon of warfare, — the Bible speaks all languages and is the best printed and cheapest selling book in the world. This universal, everlasting, glorious gospel is not handicapped as is the Koran, which by form and matter is wholly and hopelessly provincial. The Beirut Press has issued over a million volumes of the Arabic scriptures since it was founded. The demand for the vernacular Bible in Arabia, Persia, and the Turkish empire is phenomenal. Not only has the Bible been translated into every Moslem tongue, but a large and important body of Christian literature, controversial and educational, is ready for Moslems. This is specially true of Arabic, Persian, Turkish, Urdu, and Bengali, the chief literary languages of Islam. Every Mohammedan objection to Christianity has been met in printed apologetic. The weapons are ready for the conflict.

The disintegration of Islam makes possible the speedy evan-

gelization of Moslem lands. Not only have the literary weapons been forged and the sword of the Spirit prepared for the conquest, but the ranks of the enemy are breaking. Mighty and irresistible forces are at work in Islam itself to prepare the way for the coming of the King. Thousands of Moslems have grown dissatisfied with their old faith, and of tens of thousands, one can scarcely assert that they are Moslems at all, save in mere name.

The Wahabi movement in Arabia, the Shathaliyas in Syria, the widespread teaching of false Mahdis and Messiahs, the growth of mysticism, and the undermining of the old orthodox Islam by the rationalistic new Islam, — all these are signs of the coming dawn, and are pregnant with opportunity. From every quarter comes testimony that the attitude of Moslems toward Christianity has changed for the better in the past decade. In India, Islam has abandoned controversial positions which were once thought impregnable. Instead of denying the integrity of the Bible they now write commentaries on it. Fanaticism decreases with the march of civilization and commerce. The cradle of Islam is a mission field, and a railway is being built to Mecca by the sultan for the King of kings.

Every strategic center of population in the Mohammedan world is already occupied for Christ. This startling fact shows the guiding hand of God in preparation for the conflict. I took the *World's Almanac* for 1906 and found the list of cities which have over one hundred thousand inhabitants. These are the places where work is now carried on for Moslems, directly or indirectly: Calcutta, Constantinople, Bombay, Cairo, Hyderabad, Alexandria, Teheran, Lucknow, Rangoon, Damascus, Delhi, Lahore, Smyrna, Cawnpore, Agra, Tabriz, Allahabad, Tunis, Bagdad, Fez, Aleppo, and Beirut. This is not a mere coincidence, but a fact full of meaning, and a challenge of God's providence to win and use these Gibaltars of population, in the midst of the teeming millions of Islam, as points of vantage for Jesus Christ and his kingdom.

In some Moslem lands, fifty years ago without a Protestant missionary, every key-position is now a mission station.

Results already achieved prove the possibility of evangelizing these millions. Less than a century ago there was not one Protestant worker in any Moslem land. At that time, apostasy from Islam meant death to the apostate. Now there are Moslem converts in every land where work has been attempted, fanaticism

has decreased, and many converted Moslems are preaching the gospel. In North India there are nearly two hundred Christian pastors, catechists, or teachers who are converts or the children of converts from Islam. There is hardly a Christian congregation in the Punjab which does not have some members formerly in the ranks of Islam. Thousands of Moslem youth are receiving a Christian education in Egypt, India, Java, and Sumatra. In Java and Sumatra there are over twenty-four thousand living converts from Islam. Some belong to self-supporting churches. And in Java alone there are from three to four hundred converts annually. The results, however, are meagre in comparison with the resources, both material and spiritual, which are at our disposal in answer to prayer and which have never been used in this conflict. The Mohammedan world is a challenge to our faith, — faith that can remove mountains. The power of prevailing prayer has never yet been adequately applied by the church to this mighty problem. We need a consuming love and a willingness to suffer. With an army of missionaries like Henry Martyn or Bishop French, what might not be accomplished in a single generation? Were the church awake to this great problem, and were our efforts at all commensurate with our opportunities, it would, I believe, be possible to carry the gospel throughout every Moslem land in this generation. Not only *can* we do it, but we *must* do it. Consider, finally,

IV. THE URGENCY OF THIS UNDERTAKING.

The whole horizon of the Mohammedan world is lurid with a storm that may burst upon us at any moment. Islam has always been, and is now, aggressive. Its numbers are increasing today in India, Burma, the East Indies, West Africa, Uganda, the Congo Basin, and all Abyssinia. In West Africa and Nigeria missionaries speak of a "Mohammedan peril." Dr. Miller testifies that the number of Moslems is increasing greatly in West Africa. "Islam and Christianity between them are spoiling heathenism, and will probably divide the pagan peoples in less than fifty years." Rev. A. D. Dixey says of Khelat, in Baluchistan, that the inhabitants are only nominal Mohammedans and are bigoted. "They will listen now, but in a few years they will have become fanatical. Now is the chance to evangelize them." The Sudan United Mission calls the attention of Christendom to the crisis in Hansa-land. All the heathen populations of the central Sudan

will go over to Islam unless the church awakes to its opportunity. It is now or never; it is Islam or Christ! The activity of the numerous dervish orders, especially of the Sanusiya dervishes, the unrest in Egypt and Arabia, the insolent threats against Christians in Sumatra, the Pan-Islamic movement with its dozen publications,— all these are signs of the times.

Dr. Hartman, of Berlin, writing as a statesman, said recently: "The peoples of Europe should never forget that the spread of Mohammedanism is a great danger to Christian civilization and culture, and that coöperation among themselves against the extension of its influence and power is one of the crying needs of the hour."

Archibald R. Colquhoun, in a remarkable article in the *North American Review* for June on Pan-Islam, states: "The outlook for those Christian European powers which have large African possessions and spheres of influence is increasingly grave. . . . Pan-Islamites must not be too sure that the spirit they are evoking in the Dark Continent is one that will remain under their control."

Sir Edward Grey's address in the House of Commons, on the situation in Egypt, was a warning not to speak against the Liberal ministry above a whisper, lest the avalanche of Moslem fanaticism should fall. In Sumatra, we are told, the Armenian massacres stimulated their fanaticism so much as to produce insolent threats against Christians. The Japanese war has aroused hopes that all Europeans will eventually be expelled. The visit of the German emperor to the sultan was regarded as an act of homage, and the present of horses which he brought as a payment of tribute.

We must meet this Pan-Islamic challenge, but not on a political basis. The weapons of our warfare are not carnal, but mighty through God's Spirit. The love of Jesus Christ, incarnated in hospitals, in schools, in tactful preaching, and in the lives of devoted missionaries, will irresistibly win Moslems and disarm their fanaticism. We have nothing to fear save our own sloth and inactivity. The time is ripe for a world-wide *spiritual crusade* for the conquest of Islam. "God wills it." "Father, the hour is come. Glorify thy son." His rightful glory has been given to Mohammed for many ages in these many lands. Glorify thyself, O Christ, by the victory in this conflict. "God wills it." — the evangelization of the Mohammedan world in this generation.

MOSLEMS IN TURKEY.

Rev. JAMES L. BARTON, D.D.,

Secretary of the Foreign Department.

THIS is the first time that the question of missionary work for Moslems has been openly discussed upon the platform of the American Board. Hitherto it has been feared that Moslem fanaticism might rise in violence against the missionaries at the front if it were plainly stated that this Board is endeavoring, through its missionaries, to make Jesus Christ in his beauty and saving power known to the followers of Mohammed. For nearly four score and ten years we have maintained a silence that has been misinterpreted, both in the East and in the West. Widely has the uncontradicted but erroneous statement been circulated that "mission boards are not working for the Christianization of Moslems" and that "no Moslems become Christian."

Last April witnessed a long step in advance in the conference in Cairo, Egypt, where some seventy delegates assembled from all over the world to discuss this question. Since the conference was in a Moslem country, secrecy was maintained at that time, to prevent the breaking up of the gathering. Two volumes are soon to be issued from the press of the Revells, giving to the world a full report of the proceedings of the first great world conference of Christians upon the subject of Mohammedanism and its relation to Christianity. Can we better observe this centennial of a grand advance in the aggressive spiritual conquest of the world than by inaugurating a new advance into a world occupied by two hundred and thirty million souls who know neither the Christ nor the Father?

The new century of American foreign missions calls for a new vision of the Moslem world in its strength, its needs, its accessibility, its promise, as well as in its antagonism to Christ and to those who bear his name.

The American Board comes into contact with Mohammedans in fourteen of its missions, only four of which are under a Mohammedan government. In ten of the missions in which we are at work, and where Moslems dwell, like India, China, Africa, and Mindanao in the Philippines, there is ample religious liberty so

far as the government is concerned. Our four missions in Turkey are entirely under a Mohammedan government, where the state is identified with Islam. Here there is no liberty for a Mohammedan to change his religion, while nearly all of the high official positions in the military and civil lists are filled by Mohammedans alone. They control the processes of the government and, in spite of many promises granting freedom of conscience to all subjects of the empire, they are able so to administer the affairs of state that Moslems clearly understand that no change of religion will be tolerated.

SIGNIFICANT FACTS IN THE TURKEY FIELD.

Turkey occupies a position strategic to the Moslem world. In its geographical location it commands the entrance to Persia, and is in close proximity to the North Africa Mohammedan states and to Arabia. The sultan of Turkey holds in his possession the sacred cities of the two hundred and thirty million Mohammedans of the world. He alone is the guardian of the cities of Mecca and Medina, to which Moslem pilgrims resort by thousands each year. He is also the custodian of the sacred relics of Mohammed, kept in the seraglio at Constantinople. For four hundred years the sultan of Turkey has held the undisputed title of "caliph" of the Moslem world. No one knows just how much this may mean, and yet we know that to no other city and to no other monarch do the Mohammedans of all races look with the same universal reverence with which they look to the sultan of Turkey, and to the city of the sacred relics. Politically and religiously Turkey is the stronghold of Islam, and the sultan of Turkey is its supreme high priest.

Turkey Mohammedan. There are in Turkey, in the fields in which this Board is at work, between ten and twelve million Mohammedans. These include all of the official classes in the Turkish empire north of Syria, as well as a great mass of peasantry. These do not represent a homogeneous race, but different races, often preying upon one another, and frequently in open hostility to the central government. These Moslem peoples include the Turks of Asia Minor, the Albanians of Macedonia, the Kurds of Eastern Turkey, the Caucasians of Asia Minor and Eastern Turkey, besides Turcomans of northern Syria. The dominant people are the Turks. The other races mentioned are more or less loyal, according to circumstances. By far the greater number of Moslems in Turkey are peasants who live a simple life,

taking little interest in the government or in religion. These are ignorant for the most part, are gentle, hospitable, and upon the whole inclined to be kindly disposed. Owing to the long conflict with Christian races, the ruling Turks are generally strongly fanatical in religious matters. The peasant in the remoter districts does not take his religion so seriously.

The Mohammedans of no country have ever had an opportunity to know Jesus Christ in his beauty and power. From the first, Islam has been in conflict with Christianity, attempting to conquer by the sword of Mohammed the Christian races to which it had access, until it was stayed in its onward progress at the walls of Vienna in 1683. All war is holy war with the Mohammedans, and holy war with them has always been war with Christians. Their histories, oral or written, record and repeat the story of the Crusades, the conflict with the Christians in Spain, their clash at arms with the Greeks, Armenians, and Russians, as well as with other Christian peoples, until they have nearly incapacitated themselves to think of Christians in any other light than as people to be conquered or forcibly resisted. All of these experiences with Christianity, until modern missions were begun among them, made them only hate the name of Christ. They had seen little or nothing of the gentleness, beauty, and strength of Jesus Christ. Every Moslem tradition and national experience is hostile to Christianity.

Religious liberty in Turkey. If all that is required in a country, to assure full religious liberty, is a decree to that effect from the highest authority in the realm, then the subjects of Turkey have religious liberty. If it means freedom to worship God according to the dictates of one's conscience, then there is little religious liberty in Turkey for its Moslem subjects. In 1839 an imperial rescript was issued, guaranteeing protection to every subject of the empire irrespective of race or religion. In 1843 a youth of twenty years was beheaded in the streets of Constantinople, and his body exposed in the streets for three days, because after once declaring himself a Mohammedan he had become a Christian. Under pressure from the European powers the sultan, in 1844, gave a written pledge that he would take effectual measures to prevent further persecution for changes in religious belief. This was repeated in the famous Hatti Sherif of 1856, which was understood by the Moslems as guaranteeing to them imperial protection even though they should change their religion. The Treaty of

Paris that year recognized this imperial edict as pledging the government of Turkey to full religious liberty for all its subjects.

Mohammedans began openly to purchase copies of the Turkish Testament, and to study Christianity. Turks in considerable numbers, in different parts of the empire, became Christians and were baptized. Among these were some officials, and in one instance in Constantinople a Turkish Inman, or preacher, began openly to proclaim Christ. By 1860 fifteen Moslem converts had been baptized in Constantinople alone, and the spirit of inquiry spread up to 1864. In the summer of that year, as the Turkish congregation was coming from its Sabbath morning service, the preacher and some twenty members were arrested and, without trial, some of them were sent into exile.

From that day to the present time Moslems have been made to understand that there is no liberty for them to embrace Christianity. In spite of this fact, many Moslems have accepted Jesus Christ as Redeemer and Lord, for which confession some have fled the country, others have met severe persecution there, while not a few have been quietly put to death.

These conditions have prevented open effort for the Mohammedans, and have made Moslems who have become believers in Christ slow to make public profession of their faith. At the same time Mohammedans have not been indifferent to the Christian effort put forth for them.

CHRISTIAN MISSIONS ARE STRONGLY INTRENCHED IN THE TURKISH EMPIRE.

Beginning with 1819 Christian missionaries have been laying foundations in that country for Christian institutions. One after another, the great strategic centers in the empire have been occupied, until at the present time in Constantinople, in Smyrna, in Damascus, in Salonica, in Beirut, in Bagdad, and in a hundred other cities, there are established substantial evangelical churches, Christian schools of all grades, and in many of them Christian hospitals, for both men and women. At Constantinople and Beirut there are extensive publishing houses, that are issuing annually millions of pages of Christian literature in every language spoken by the leading races of the empire.

Over six hundred foreign missionaries, representing both European and American societies, are located at these important centers of missionary operation. It is true that for the most part

the effort of these missionaries has been directed hitherto, not to reaching the Moslem populations, but to the evangelization of the nominally Christian races, like the Syrians, Armenians, Greeks and Bulgarians. In Syria, and in the southern and western portions of Asia Minor, the Christians and the Turks speak the same language, so that the missionaries in those regions are able to converse freely with the Moslems, and they in turn can understand the language used in public worship. This is not the case in the northern and eastern portions of the country.

In addition to this missionary force, there are in the country over two thousand trained native Christian pastors, preachers, evangelists, and teachers who speak the languages of the country.

PREPARATIONS FOR ADVANCE.

1. Mission stations are planted in all parts of the empire, and missionaries upon the ground in large numbers know the country and the character and needs of the Mohammedans. They speak the language of the Moslems, enjoy their confidence, and have access to them.

2. Colleges are firmly established from the Black Sea to Arabia, and from Persia to Greece, in which Mohammedans can be received, but where Christian young men and women of other races are trained in the Turkish and Arabic language in preparation for preaching the gospel to the Mohammedans. Thousands of graduates from these schools are found today in all parts of the empire.

While the highest of the Christian educational institutions of the country are attended by but few Moslem pupils, the thirst for the new learning is present among the Mohammedans also, and they have introduced much that is modern into their own national schools. Many of the official classes have taken courses of study in Europe, and are thus the champions of a better educational system for their own youth of both sexes. In many a Christian school today in Turkey, Moslem and Christian youths recite in the same classes, join in the same sports, and regard each other as friends.

3. Publication work is well established, and in spite of a strict censorship, millions of pages of enlightening literature, as well as that which is directly Christian, are issued annually from the mission presses. This work can be almost indefinitely increased in new languages, so that every Moslem race in Turkey can thereby

be directly reached. The extensive educational institutions in the empire give to the publication work greatly enhanced power and influence.

The wide circulation of Christian literature in the Turkish and Arabic languages has already had boundless influence. All modern scientific and historic literature is anti-Mohammedan. For nearly ninety years the mission presses have been kept busy with printing a religious and educational literature in the languages read by the Moslems. This has been more widely circulated than any power upon earth can trace. Moslems read and discuss what to them are the marvels of modern science and the revelations of history. By this they are lifted out of their old narrow life and thought and made to live in a new and modern world. The Bible, also, in whole and in parts, has been printed and circulated among the Moslems by millions of copies. These are not given away, but sold, insuring a reading and careful preservation. Last year, upon the press at Beirut alone, nearly fifty million pages of the Bible in Arabic were printed for circulation among Moslems exclusively. The Mohammedans as a class are not today ignorant of the true character of Jesus Christ or of the teachings of the gospels.

4. The lives of the missionaries, during the nearly three generations of occupancy of that country, have had a mighty effect in breaking down old prejudices against Christianity. The Mohammedan appreciates a life of self-sacrificing service for others, and to them this has become an entirely new revelation of the spirit of Christianity. They have seen this spirit multiplied in the lives of native Christians, and have noted the fact that those who take the New Testament as their standard live cleaner, more honest, and more truthful lives. In this way they have been led to see the beauty that there is in Jesus Christ, and to recognize the fact that belief in him works a change to human life that is praiseworthy. In the wide contact of the Moslems with missionaries and native evangelical Christians throughout the empire, they have come to hold an opinion of Christianity widely different from that held when mission work began there in 1819.

5. The Moslems of Turkey have taken careful note of the fact that out of Christianity there grows a better society. They have observed the Christian home that springs up wherever girls are educated. They recognize the fact that every Christian community supports schools for the education of its boys and girls;

that industries are fostered, and sobriety enforced, and honesty and truthfulness demanded. They have observed that the Christian community is more aggressive and more prosperous than others, and they attribute this great change to their religion. The Christian hospital and the orphan asylums, scattered far and wide in the land, are teaching Turks a daily lesson of Him who came and lived on earth a servant of others, a healer of human ills, and a benefactor of mankind. After two generations of observation and experiences, in spite of prejudice and hatred and bigotry, the lesson has been better learned than many of us are aware.

6. Undoubtedly the Mohammedans expect the missionaries to press upon them the superior claims of Jesus Christ. Great numbers of them have read the New Testament and the life and teachings of Paul. They know that Christianity demands of its followers that they preach Him to all men. They know that, in so far as Christians in Turkey have failed hitherto to do this, they have failed in their devotion to Him whom they profess to serve as master. They would respect the purpose of Christians to exalt the Christ before the Mohammedans of that country, even though they might oppose the effort. Only thus can the respect lost by the failures of the past be regained in the future.

WAYS OF ADVANCING.

In view of these facts has not the time come for us as a mission board to make a decided advance:

1. By sending more missionaries into Turkey, not to devote their time and energies to the nominal Christian races, but to give themselves to the twelve million Moslems that dwell in all parts of the empire, for whose evangelization little or no direct effort is now made.

2. By designating missionaries to work directly among the Kurds, who are a strong, sturdy, able race, occupying the mountain regions along the upper waters of the Tigris and Euphrates rivers. These probably number, including all the different tribes, not less than three million souls, and for them, at the present time, no missionaries are exclusively at work.

3. By sending missionaries to the Albanians in Western Mesopotamia, who are Moslems by name, but who are already pleading for missionaries to reside among them. A slight work has been begun in their country and, so far as we can see, the race is ready to listen to Christian instruction and to give the Christian mission-

ary a welcome. Within the last year an Albanian prince has pleaded with us in person to open work among that most ancient and yet most savage race in all Europe. We are assured of a welcome among that people, numbering some two million souls.

4. By developing the medical work to reach more fully all Moslem races, and so demonstrate to them the brotherhood and sympathy of Christianity as it reveals itself in practical life. The medical missionary will receive a welcome into every Mohammedan tribe, race, or community, and his work will meet always and everywhere a quick and hearty response. Turkey could almost be won today by the Christian physician.

5. By planning to assist the Turks in organizing and conducting schools of all classes and grades. The time is approaching when they will be asking for this help even more loudly than they do today. We should have in the country forces sufficient to enable us to join hands with them in putting their educational system upon a modern, permanent basis.

6. By preparing and issuing a new, not controversial but constructive, literature in large quantities and of great variety, in the language of the Mohammedans. This literature should not consist of mere translations, but must be produced by able men who know both the mind and belief of the Moslem, as well as the essentials of Christianity.

7. By so organizing our forces that we can present to every Moslem in Turkey such a vision of the Christ that he will see the beauty of his life and character and be led to exclaim, "My Lord and my God!"

INDIA'S MILLIONS FOR CHRIST.

Rev. HENRY G. BISSELL, OF AHMEDNAGAR, INDIA.

WE are on the second half of the first decade of the twentieth century. You cannot name another five years in the history of this country in which its citizens have done more for the world's welfare.

The testimony of all who traverse the other countries, with eyes to see, is that everywhere through the Eastern world there are substantial signs of the good which Americans are doing, through men and money given in the battle against sin, as years ago the same gifts were offered to other battles nearer home.

Think of the various projects in the Orient, helped on and pushed through by leaders sent from these states, which will have an age-long effect for good upon many millions of people. America has extended this hand of help in no patronizing, proud way, thinking of her superiority, but rather in the simple and humble spirit of doing a service to fellow-men in need, and working well the task given her in the world's progress.

If God has done for America what he has not done for any other country, then surely America should do for God what no other country has done for him. And yet there is little room for self-congratulation. The story goes, in India, that there was once a Buddhist dreamer. It happened on a day that in his wanderings he came to the foot of Mount Everest, that sentinel for centuries keeping watch over the whole Himalayan range, and the great plains which stretch away for miles to the south. The pigmy priest, unawed, stood beside this giant child of mother earth; then he stretched forth his arms and said, "I will embrace you," and bringing his arms together he found he had caught but a small shrub; the mountain was untouched. I think we are a little ahead of that priest, but there's still untold work for the church to do before the travail of the Master's soul shall cease, and he shall see the world redeemed.

SOCIAL LIFE OF INDIA.

Take, if you will, the one empire of India. Its Mohammedan population outnumbers the Mohammedans in all the world besides. There are living there together, within two thirds of the area of the

United States, more separate races than you can count on the continent of Europe. It is a land of many marvels and mysteries, of colors, creeds, and customs, perhaps of some failures and falsehoods, yet it is a great country, potent with possibilities. Its natural resources are such that with a little coaxing the soil has supplied for centuries the material needs of the millions of humanity crowding its plains and huddling about its hills. The pursuits of agriculture, of weaving the coarser cloths for local markets; the hand manufactures of all kinds of metal ware; the numberless trades and crafts seen in Oriental lands; the special wood and brass work; the temple architecture; the palaces of the princes; the characteristic dress of the numerous castes and the various nationalities; the mysterious, meditative, enchanting, and romantic life of the Hindus, — all together suggest occupations and thoughts, although they are primitive in point of progress, and an interesting life, although it may often impress one as listlessly lived, compared to the bang and the whirl of the Western world. One of the very points of strength in that empire is the diversity of people, now brought together practically under one government, and being put into mutual communication by the use of the one English language, which is prying its way among the dialects of India.

It is sad to see society split up into small caste circles. A rigid, frigid system it is, which compels the son always to follow the father's trade, and weds the daughter always to a son of the same caste. I really believe the average Hindu had rather neglect the worship of his gods than break caste by certain easy associations with a lower caste man. How did all this originate? Who knows? The priest, the tillers of the soil, the tradesmen, the craftsmen, the soldiers, the servants, finally, became fixed in their occupations, till the observance of these distinctions became a religious duty, unyielding, intolerable. No one in India can say how many different castes there are. If there is weakness in disunion, a diversity of elements when finally united makes a bond all the stronger, and such does the diversity of human life in that land promise some day to be. Wait till India becomes a nation.

In all the greatness that we Westerners have obtained in material things, and things unseen let us not forget that language, literature, the arts, the laws, the industries and religions of the world started among the Eastern races; that out of the soil of the Orient in the fullness of time burst, budded, and blossomed the plant,

the tree, we call Christianity, now in its turn sheltering and nourishing the good and Godlike things it sees everywhere. This is the life and these are the millions we want to claim as a tribute to the Master of men.

RELIGIOUS LIFE OF INDIA.

Look at their religious life. India is a living parliament of religions. The six ancient faiths of the Eastern world are accumulated there. In the stored-up religious thoughts of the Hindus is enough lore to last the student of literature, mythology, philosophy, and religion his life many times over. The tendencies and intentions of modern research among our scholars are an acknowledgment that some great thinking has been done among these people. Among them, good people have lived their lives and left the fruits thereof. Among them, great teachers have taught, with whole races and continents as pupils. Some of these lives and thoughts have later become the nucleus of a whole system of religion, which stands to this day, almost resistless before the advance of the best that the twentieth century Christian world has to offer.

The people of India have, in a very marked degree, the principle of religious aspiration. They are trying in a thousand ways to satisfy their hunger and thirst after God, nor do all of them die altogether unsatisfied. All the world's religious books were written under Eastern skies. The Hebrew scriptures are aglow with the gold of the East, rich, sweet, and simple, but Christianity has no corner on God's Spirit. There are many heathen things done in Christian countries, and many Christian things done in heathen countries. It is always through the promptings of the Spirit of God that religious force accumulates and then finds expression in religious activities. All religious instinct and aspiration and activity are man's, through no evil spirit's favor, but are the things in him which make him most like his Maker.

In India, religion is on the ground before the child is born, and still lingers after the body of the aged is burned or buried, in ancestral worship or feasts. The people of India, of whatever creed, are always ready to talk with you on religious subjects. All conceivable relations into which a man might enter are closely allied with some religious rites. Building a house, digging a well, preparing for marriage, casting up accounts, beginning his spring plowing, sowing his seed, gathering the harvest, and all

that you can conceive of his doing, he does with some religious ceremony. I knew a well-to-do Parsee merchant in our town, for years the faithful vice-president of the city municipality, who used to spend the first two or three hours of each morning in prayer and meditation, while not infrequently many impatient customers, among them some of us missionaries, were waiting in his store. A Mohammedan, in business in a crowded thoroughfare of the same city, told me more than once that the one aim he had in view was to accumulate enough wealth to enable him finally to visit Mecca once and satisfy his soul. He left for Mecca a few months before I came to America, in March, 1905. In the early morning in the same city one may see large numbers of Brahmans in full morning dress, not unlike the Western evening dress minus the entangling trains, repairing to any of the numerous temples for morning worship, while lines of their ladies, at certain times of the year, walk daily some miles to the special shrines of their chosen deities. Their zeal in expressing their devotion to their gods goes to an extreme of self-abnegation and self-denial unheard of among the most zealous of Western Christians. What rich soil is all this religious life in which to sow the seed of the kingdom of God!

Among the one third of the human race who are the followers of Buddha, may be counted India's contributions. That prophet had a great soul. Like Christ, he thought out the problems of life in the mountains alone; like him, he left no writings in prose or poetry. He lived, he thought, he died. The system which bears his name is not all contradictions and falsehoods, but it does lack the dynamic force of an ever-present and all-powerful personality. Moral codes, good principles, philosophic abstractions, do not save a man from his daily temptations and habits. The most effective force at work in the universe is intelligence or personality. Put this, "I am with you always," into the codes and principles of Buddhism and see the results.

MOHAMMEDANISM.

We have heard of Mohammedanism. It is a force upon which India and many lands besides have had to count for centuries. Its adherents are distributed in Europe, Asia, and Africa. Mohammed fought against idolatry. He taught submission to the one personal God; he acknowledged Jesus as the Messiah, though not as divine. The Koran he believed to be the last stage of

God's revelations to man. He has ninety-nine names for God. Shall we go to his followers with the one hundredth and crowning one of Father? Woman is man's slave. Crime or immorality will not excommunicate a Mohammedan. Church and state are one. Sensuality and lust run in the Tartar blood. Its fatalism is fatal to its own healthy development. Bring into this system the purity, the truth, the service, the love of the Christian faith, imbue it with the spirit of self-sacrifice, and you have strong devotion and loyalty and zeal, which have made Mohammedan converts in India endure persecution, fight the good fight, and pay any price to keep the new found faith in the Saviour, Jesus.

The followers of Zoroaster, the Parsees from Persia, have been in India for five hundred years. Zoroaster was one of the great teachers of the East. An echo of his own moral struggles is heard in his teachings of dualism. The Parsee adores the sun, the source of so much blessing, giving life and light and having such cleansing power, being, too, the largest body symbolic of the source of all such power. The Parsees are devout. They do not proselyte. Their temples are exclusive. Sins of lust and passion are regrettably noticeable among them. Charities abound, but are prompted by mixed motives. This religion can never recover its former power. It suffered the first blow in the seventh century when the Mohammedans invaded Persia. This system, too, is giving away under the calm conquest of Christianity.

HINDUISM.

Then there is Hinduism, ancient and modern, the strongest, the oldest, religion in India. There is a certain prestige about old age. Hinduism has gained no small share of its power by its openness, in a way, towards other faiths. Probably for this reason, a small score of Hindus could not be found in all Hindustan who could define Hinduism. This ancient, elaborate philosophy is professed by one hundred and ninety millions. Nature worship is its backbone, mystery its watchword. All unusual phenomena are connected with deity. The Vedas are selections made from the ancient scriptures, and are not the daily thought of those former pastoral people. Hinduism, ancient and modern, is a colossal conglomerate mass of philosophies and systems hopelessly interborrowed. What of truth there is in it is from God. Its founder and its writings have gripped the people as few other religious systems have ever done. It is our privilege to send the

larger life, the greater truth, the fuller knowledge of God the Father, and of Jesus, in daily spiritual presence, as the helping Brother of man to these millions in India.

The religious instinct, the devotion, and abundant religious activities are already the Orient people's possession. Add to these the power of truth, righteousness, and love, personified in the God-man, and the church of the East will be the greatest church we know. I will go further than that, and say that God's complete orb of truth is so great, so much greater than any of us think, that we of Christendom will never know it all, till men everywhere, made in God's image and feeling after him, have experienced the Father's saving presence in Jesus the Saviour, and have brought in their contributions to the interpretation and the understanding of it all. We are people of one world. None of us liveth unto himself, and no one part of the human family can do the thinking for the rest.

From the multitudes and varieties of peoples, the religious atmosphere, the contributions of many good thinkers, the mistakes and successes of the Western church, the ripest results of our best scholarship in science, in speculation, and religion brought within reach, India's millions will one day rise to the position of a great church power and take her full share in the work of the world's redemption. The Father in heaven is interested in bringing back to his home the last lost prodigal, wherever he may be. The diamond, trampled in the mire under the swine's feet, still has, in the hands of the specialist, the qualities of the brilliant, lustrous, genuine gem. No soul from the Creator's hand has gone forth to any existence that has not still following it the Father's active interest to help it into higher realms of closer companionship with himself. Is the gospel winning its way into the hearts of the Hindus? Who said, "I, if I be lifted up, will draw all men unto me"? Then be assured that the truth is conquering and the kingdom of Christ is coming to the realms of India's princes.

CONTROLLING IDEAS.

The modern messenger of the Church of Christ goes to the non-Christian peoples with these three ideas controlling him and his methods of work. In the first place, he goes conscious of the fact that centuries before the first preacher ever landed among them from the West, God was busy with those people, revealing himself to them according to their capacity to receive. The preacher,

therefore, goes in the spirit of Jesus, desiring and working, not to destroy the law and the prophets, which already exist among them, the ideals they may already have, but trying to fill in where they need more light and more effectual help from sin. The iconoclast who says, "Away with all this you have here, it is all falsehood and superstition and empty liturgies, dishonoring God and a curse to men. I have what you want, this is the truth. Take this," will find as little response in India, as he will anywhere in God's world. Woe to him who will destroy another man's ideal. Let him rather build upon the good to be found and bring it to the best development, with the larger help offered through the daily companionship of the Man of Galilee.

In the second place, the missionary is coming to interpret in a larger way the words of Jesus: "Go ye into all the world, and preach the gospel to the whole creation." He believes that means more than geographical extension; it means go with the gospel and permeate all departments of men's lives. There is no secular and religious distinction to the Christian; he does all things for the love of God and for the love of man. Man must be lifted symmetrically. His economic condition; the indigenous pursuits of his country; any special natural resources in his land; his social life, in the home and among outer circles; his educational needs; proper sanitary needs for his dwellings and town; effective medical care for his body, and his religious needs, — all sides of the man's life need the gospel's help. Giving him the right kind of help along all these lines is giving the whole gospel to help the whole man. This your missionaries are trying to do just as fast as you back them up with something to invest in such enterprises. You know it costs to redeem from destruction. It costs some people only their dollars, but it is costing others their lives. I say it humbly, I believe they are giving their lives for the cause more freely than many of us are giving of our dollars.

In the third place, the missionary goes desiring most to take to the non-Christian people the essential message of Christianity. Not in the boastful spirit, which bombards the heathen in his blindness with a storm like this: "Here, away with all this, I have what you need. Take the Lord Jesus in your heart, and put all this elaborate church paraphernalia, which we have prepared in the West under certain peculiar needs and conditions, and put them on your back, brother, and God bless you." Why, friends, the thoughts and deeds of the Orientalist are all alive with religion.

Let's give him the Christian's best help, crystallized in the daily presence of Christ. Let's say to him, "My brother man, you and I can walk in daily touch with God every day; Jesus teaches us how to do it; he knows what help man needs. By his daily companionship he can help men to know God better and to walk nearer to him. Shall I tell you about Jesus?" What else besides this do you wish the Orientalist to take from the message Christianity has for the world? Multiplied organization does not run in the Hindu's life. India is not yet a nation. But the people possess a genius for religion. They have their own countless ways of expressing their inner faith, imperfect, distorted often, to be sure, but I believe the Hindus need far less than we think the externalities of Western Christianity.

The world's greatest religious teachers, the founders of the faiths which have stood and withstood for centuries, were all from the Eastern world. Surcharge this religious atmosphere with the hitherto unknown companionship with God through Jesus, and the East will live and move. It will live for God and move with service for men. Heaven save the Orient from the havoc of *isms*. Heaven hold the world's people together, with the bonds of devotion to the one Master.

Humbly, prayerfully working on, with these three principles to guide his policy, has the gospel accomplished anything through the missionary in that land of woes and wonders? Avoiding general statistics, may I selfishly cite some concrete results of the power of the gospel in individual lives, and in the transformation of communities, and in producing some results which are even national in their reach?

FIELD OF THE MARATHI MISSION.

The city of Sholapur is one of the eight principal centers in the Marathi Mission. Its ancient fort suggests history and romance. Its artificial bathing tank, and its predominating Brahman population suggest a stronghold of Hinduism. Like a little child, which Christ once set in the midst to teach his truths, there stands in the very heart of that city a modest little church. Crowded at its services, paying its own expenses, the church is led in its work by a native pastor of rare enthusiasm and consecration. He is easily one of the leading preachers and organizers among all the honored pastors in the mission. His father belonged to the classes who, like his Saviour, are the despised and rejected of men,

acquainted with sorrows and enduring abuse. Jesus came into that life, and see the work the son is doing for the lost in the land.

Outside of the city walls of Sholapur, literally without the camp, is a church of leper converts. These helpless ones of God's children, some of them with bodies being slowly dismembered by the fatal malady which eats away flesh and bone, are gathered there into a comfortable home, cared for, preached to, and beloved by a high-caste man, now a Christian, who once scoffed at Christianity, who later suffered all manner of persecution when he confessed Christianity, and who is now showing his devotion to the cause in this service for these neglected incurables. It is Jesus, in Sholapur, who has touched these lepers and made them whole and hearty Christians. Their leader is an able physician, too. To his other good works he has added a large home for orphans. No one can compute the good which Dr. Keskar of that city is doing. Financially, he is not connected with any mission board.

The traveling Christian Endeavor secretary for Western India is a young man of ability as a student and speaker, and is thoroughly imbued with the Endeavor spirit. A promising pastorate was sacrificed for his present work. His father was a convert from the lower castes. The son was first an enthusiastic teacher in the mission high school at Ahmednagar, where very few of the numerous high-caste pupils or associate teachers ever thought of his father's origin, or questioned his admittance to their friendship. Later, he was ordained pastor over one of the principal churches in the mission, and finally was chosen a leader at large among the Christian youths of all that section of Western India.

In Ahmednagar, there lives a modest, hard-working, Christian lawyer. His father was a persecuted high-caste convert. Endowed with some natural gifts as scholar and thinker, the young convert reached the useful place of pastor of the largest church in the mission in the same city. He taught in the theological seminary. For a while he superintended whole mission districts. One son entered the legal profession. His home is the friendly gathering place for all kinds of citizens. The educated and high caste come for fraternal calls and conversation, and the low castes and no castes come for counsel and friendship. He preaches regularly and without pay in the second church in the city, known as the "Church of the Lamb." He preaches on the streets. He conducts attractive native concerts, and is invited by churches and

associations everywhere, for one of his spicy and spiritually helpful addresses. For years this lawyer has been the lay moderator of the large body of the "Union of Churches" in our mission. At the World's Parliament of Religions, in Chicago, in 1893, Dr. Barrows corresponded with this Mr. Modak about representing Indian Christianity at that gathering, but he felt he had work of greater importance nearer home. In his practice it is his rule never to plead the case of a Christian against a Christian.

In the same city a wealthy Parsee became a Christian. It cost him all his friends and possessions to take the stand. The day after his baptism some of the Parsee community offered him twenty-five thousand dollars if he would recant. After preparing himself, he took priestly orders in the Church of England. Today you will find this sturdy veteran, with his long term of untiring service behind him, during which his wife died, retired to a small hill town, living with his three daughters, who are active in any good cause and devoted to their father. Every day the old man walks down to the market square below his house and talks with little groups of shopkeepers or venders of fruit, fodder, and fuel, who welcome the friendly face among them, and listen to the ripe experiences of the Christian saint and of Christ his Saviour.

A Mohammedan was baptized in the same city, and later became a powerful evangelist. He translated portions of the Koran. He assisted a missionary in the compilation of an elementary astronomy and anatomy and a Bible dictionary. He was preparing a commentary on the Psalms when his body, worn out in the Master's service, was laid away to rest. His spirit serves and praises God now in labors more abundant in the spiritual realms. Perhaps he still works for India.

I did not mention the wives of these men. It is a greater work of grace that they all were fitted to occupy the places they did. They stood beside their husbands, made their homes the centers of the parish, visited among the families in their towns, were active in all forms of Christian work among the young and old, and helped to bring in many sheaves into the Master's garner.

ATTITUDE OF THE NATIVES OF INDIA.

Count them, over a million Protestant Christians in India, prince and plowman, contractor and coolie, scholar and soldier, poet and pupil, leavening the whole lump. Six and ten per cent of some

villages in India are given in government censuses as Christian. Whole classes and masses of the people are sending in petitions to the government and the missionary bodies for more instruction. They ask for more opportunities for their children, whom they would like to see growing up as useful citizens and thrifty householders. Last year four hundred and seventy-nine persons united with the church in our mission alone, a good-sized community of itself. The problems connected with these growing communities are simply overwhelming the mission. Should their children be educated, should we teach them some trade? Most of them are either ostracized or barred from trades by the prejudice of friends and foes alike. Shall they receive any religious instruction to make them stable and useful Christians, or, being baptized, shall they be abandoned? We feel like soldiers sent to fight your battles and told to supply our own ammunition after we have faced the enemy. Some of these representatives are simply dropping where they stand; the pressure abroad and the neglect here at home are too great. I wish to quote from letters received lately from the Marathi Mission:

"The thirteenth annual conference of foreign mission boards, in which your and our representatives had a part, lately passed and published the following resolution: 'In order to arouse the churches to a sense of their privilege and responsibility, and in order to meet but inadequately the present needs in the mission fields under boards represented at this conference, there ought to be at least one thousand volunteers ready to be sent out each year until these fields are occupied in force. We appeal to the students present in this quadrennial Student Volunteer Convention that they, by asking to be sent to these needy waiting fields, a thousand strong each year, challenge the churches, where final responsibility must rest, to provide the necessary funds.'" The Marathi Mission voices its need, its most imperative need, as follows: "As to our urgent need of missionaries, we would repeat the appeals which have been made in our resolutions of former years, and in the mission letter of May, 1905. Again, to particularize a few of our most urgent immediate needs, we would specify for Bombay a kindergartner and an additional missionary family; for Sirur an ordained missionary family; for Satara an additional family and one or two ladies; for Wai a married medical missionary; for Rahuri an additional family; for Ahmednagar an expert in modern pedagogy — ordained if possible — to be at the head

of a reorganized normal school for training teachers of both sexes, and two ladies (trained) qualified for positions in the large girls' school and the Bible women's training school. This is the minimum which we can indicate for partially meeting our present urgent needs. For such a speedy reënforcement we make a most earnest appeal."

We would like to reëcho that appeal to the Congregational churches of America, and to the young Christians of those churches. Every member of this mission is overworked. When the Student Volunteer Movement is inspiring many thousands of the finest young men and women to devote themselves to foreign missionary service, and when God is committing great wealth to the Congregational churches, should not these churches deem the Marathi Mission remiss in duty if we did not appeal for an early reënforcement of at least ten additional workers to this fruitful and overworked mission? Most earnestly we request you to give and to support this appeal to the Congregational churches and young people of America.

To this centennial meeting of the Board are sent the following special messages from the Marathi Mission, prepared about a month ago at my request. I will read them from the original documents signed by the senders. The missionaries say, "We can and we will, if you will what you can, to make India Christ's," and the signatures follow. The Christian people from all that region send this message in their own tongue, attaching this translation: "Because they willed what they could, we are today Christ's men. By God's help we will what we can to make our Hindu land Christ's land."

OUR OPPORTUNITY AND DUTY.

Friends of the Board, shall we at this end stand by these our representatives and these our brethren in Christ across the seas? Samuel Mills uttered his words in America, not in India, but I verily believe the spirit of the utterance is manifest more in the working force on the foreign field at the end of the century than it is here at home.

There are many results the gospel has wrought which are national in their influence in India. The Christian Sunday is surely finding a place in the life of India. The days observed by the Church, such as Christmas, Easter, etc., are attracting attention. Movements like the Somaj are started and maintained by

essentially the Christian spirit. National gatherings of all kinds, and all attempts to nurture the patriotic spirit, are through the influences of Christian education. The desire to travel abroad; to pursue studies in Western lands; the visits of leading men to our countries, merchants and kings and students coming to America to study the economic, the social, and educational conditions and institutions; the movement among the Christians to unite for more effectual work; the Swadeshi movement over larger parts of India, calling attention to things Indian and pressing upon all the claims of the country itself; and, finally, the actual organization of a national Indian Christian association as a home missionary organization — all these are fruits borne by Christianity.

The problem of India's millions being won to God's kingdom is not a foreign problem. America is the battle ground of foreign missions. There are thousands of men and millions of money in this country which should be available to put into this world-project. If the world is to be made better we must work on it more evenly at all points of the compass. We of the West cannot rise much higher unless we take the rest of the world with us. The world's needs, our unparalleled prosperity, our duty as stewards of God's gifts, the privilege of saving our fellow-men, the call and command of Christ to go forth, the achievements of the church, already a part of history, and the sure promise in all things, seen and unseen, that truth, righteousness, love, God, will win the world, are all together urging us to help to hasten the glad day, — to live, to give, like Christ, for the whole world.

A MESSAGE

To the American Board, at its meeting celebrating the Haystack Centennial, from their missionaries of its oldest mission, the Marathi Mission in India:

"We can and we will, if you will what you can to make India Christ's."

ROBERT A. HUME.
KATIE F. HUME.
JAMES SMITH.
MAUD SMITH.
EMILY R. BISSELL.
BELLE NUGENT.
LESTER H. BEALS.
ROSE F. BEALS.

H. J. BRUCE.
H. P. BRUCE.
LOUISE H. R. GRIEVE.
THEODORE STORRS LEE.
HANNAH HUME LEE.
MINNIE CHESTER SIBLEY.
JEAN P. GORDON.
L. S. GATES.

D. C. CHURCHILL.
 ALICE H. CHURCHILL.
 RUTH P. HUME.
 EDITH GATES.
 ELEANOR STEPHENSON.
 W. O. BALLANTINE.
 JOSEPHINE L. BALLANTINE.
 EDWARD FAIRBANK.
 MARY C. FAIRBANK.
 ALDEN H. CLARK.
 MARY W. CLARK.

FRANCES HAZEN GATES.
 WILLIAM HAZEN.
 FLORENCE HARTT HAZEN.
 EMILY W. HARDING.
 MARY C. WINSOR.
 MARY E. MOULTON.
 MADOLINE CAMPBELL.
 CAMILLA CLARKE ABBOTT.
 J. E. ABBOTT.
 NELLIE P. PEACOCK.
 ANNA L. MILLARD.

B. K. HUNSBERGER.

A MESSAGE

To the American Board from Indian Christians of the Marathi Mission:

"Because they [*i. e.*, Mills and his associates] willed what they could, we are Christ's men. By God's help we will what we can to make our Hindu-land Christ's land."

AHMEDNAGAR, August 30, 1906.

S. R. MODAK.
 S. S. SALVE.
 N. V. TILOK.
 B. B. CHAKRANARAYAN.
 B. P. UMAP.
 B. C. UJGARE.
 V. L. BHAUBAL.

B. N. ADHAV.
 S. P. GAIKWAD.
 J. S. RAHATOE.
 S. V. KARMARKER.
 T. BUELL.
 P. S. KUKDÉ.
 VITHOLROW MAKASARE.

WAI, September 5, 1906.

KALIYAN HARIBA GAIKWA.
 SOWLIARAM ARGUNA BHALEKAR.
 BAPORJI NARAYAN DETE.
 VITTOO SAKHORANJI OHOL.

DHANAJI SONAJI CHANDKAR.
 SHANKAR BALWANT KULKARIN.
 TATYUBU SHIVARAM BHOSLE.
 PRABHAKAR BALAJI KESKAR.

NANA GANOBA GAIKWAD.

SIRUR (POONA), September 8, 1906.

SADOBA MAKAJI JADHAR.

M. K. AMOLIK.

BOMBAY.

VINAYAK KASHINATH KOSHE.

CLOSING SERVICE,

Friday Morning, October 12.

PRESIDENT MARK HOPKINS wrote of the five men of the haystack: "They had enlarged views of the capabilities of the gospel, of its moral adaptations as a universal remedy for the woes and guilt of man."

"Go ye therefore, and teach all nations. . . . and, lo, I am with you alway, even unto the end of the world."

BAPTISM FOR SERVICE.

Saviour, who thy life didst give,
That our souls might ransomed be,
Rest we not till all the world
Hears that love, and turns to thee.

Help us that we falter not,
Though the fields are white and wide,
And the reapers, sorely pressed,
Call for aid on every side.

Guide us, that with swifter feet
We may speed us on our way,
Leading darkened nations forth
Into thine eternal day.

Sweet the service, blest the toil;
Thine alone the glory be;
Oh, baptize our souls anew;
Consecrate us all to thee.

—AMELIA D. LOCKWOOD.

[Taken from the "Pilgrim Hymnal" by permission of the Congregational Sunday School and Publishing Society.]

THE CLOSING SERVICE, HELD IN NORTH ADAMS
METHODIST CHURCH, OCTOBER 12, 1906. *

THE final session opened with a devotional service, which was led by Rev. Frank N. White, of Chicago. President Capen took the chair at 9.30. After the singing of a hymn, the business committee reported the following draft of a letter to Hon. Elihu Root, Secretary of State:

"Concerning the barbarities and slavery inflicted upon African natives by the Independent State of the Congo, it is currently reported that the British Foreign Secretary stated in the House of Commons on July 5, last, that if other powers would join Great Britain in insisting upon reforms in that state, the government would welcome them. In view of this statement, the American Board of Commissioners for Foreign Missions, celebrating its Haystack Centennial at North Adams and Williamstown, Mass., October 9 to 12 inst., expresses its earnest desire that this suggestion from England be met, and that the United States, through its representatives at the next International Peace Convention at The Hague, may, so far as is consistent, exert its moral influence toward the prompt and effective correction of existing abuses, and the abolition of these abundant and seemingly well-attested atrocities."

This was approved and ordered sent to Secretary Root. The Board passed the following resolutions:

"*Resolved*, That a committee be appointed to consider and report at the next annual meeting of the Board upon the wisdom and feasibility of the erection at Williamstown, Mass., of an appropriate memorial commemorative of this centennial meeting, together with approximate expense of such memorial and suggestions as to methods of providing for the same."

The president appointed as committee: President Henry Hopkins, President W. J. Tucker, A. W. Benedict, Frank A. Day, O. H. Ingram, Rev. E. M. Williams, Rev. S. Parkes Cadman.

"*Resolved*, That the Board would put on record its appreciation of the many years of devoted service rendered by the Rev. Judson Smith, D.D., as Corresponding Foreign Secretary, and its profound sense of loss in his death."

After the resolution in memory of Secretary Smith, Rev. Edward D. Eaton, D.D., formerly president of Beloit College, and now pastor of the North Church, St. Johnsbury, Vt., made a brief memorial address which is included in this volume.

After that, addresses were made by the following missionaries: Rev. F. B. Bridgman, of the South African Mission; Dr. H. N.

Kinnear, of Foochow; Rev. E. G. Tewksbury, of North China; Rev. Stephen vR. Trowbridge, under appointment for Central Turkey; Mrs. Trowbridge; Rev. John S. Chandler, of Madura; Dr. Edwin St. John Ward, under commission for Eastern Turkey; Miss Charlotte Allen, also under commission to the same mission; Rev. Robert E. Hume and Miss Laura A. Caswell now under commission for the Marathi Mission; Rev. A. W. Staub, under commission of the Board, not designated; Rev. Mr. Marcusson, of Chicago, formerly commissioned by the Board, now conducting a mission for Jews in Chicago.

Five of these addresses (all that were obtainable) are included in this volume, with one by the Rev. James H. Roberts, prepared for this occasion, but not delivered, on account of lack of time.

The Business Committee then reported, through Rev. Edward L. Smith, resolutions of gratitude, which were adopted, to those whose coöperation had made the meetings so successful, and also addressed, in the following paragraphs; to the agents and constituency of the Board.

"The thanks of the Board are extended to its missionaries and officials, to pastors and laymen, who have given special and tireless effort in the raising of the million-dollar fund, and to the great body of givers, small and large, who have made that million dollars possible. To Rev. Arthur H. Smith, D.D., who left his exacting and important labors in China to participate in this campaign, and to Mrs. Smith, the loving sympathy of the Board is extended in the sad loss of their son and only child.

"With great satisfaction the Board would call the attention of the churches to the action of the Prudential Committee in arranging for the visitation of the fields during the coming year by its chairman, the Foreign Corresponding Secretary, two of the Field Secretaries, and certain other corporate members, to the end that those who carry on the business of the Board at home may have all possible first-hand information regarding the condition, needs, and prospects of its work abroad.

"The Board would urge upon the Congregational churches of the country, whose servant it is, that the completion of the million-dollar fund be regarded as in no way warranting a relaxing of effort, but rather as removing an obstacle to a far more triumphant advance. Profoundly grateful to God for the answer to the prayers of the Haystack Meeting and the prayers of all good friends of missions, which answer we see in part in the ninety-seven years of life and work of this Board, we appeal to the churches that they will never do less for the cause than they have done during the past year, that they will each one make some offering to the Board's work, and so become coworkers with Jesus Christ in the conquest of the world. May the motto be ours for the coming year in the form suggested by one of our devoted missionaries, 'We can — we will.'"

Remarks were made by Mr. Clinton Q. Richmond, of North Adams, chairman of the Committee of Entertainment, and by Rev. W. E. Thompson, of North Adams, pastor of the Methodist Episcopal Church, in which the Board met.

Rev. Theodore E. Busfield made a response in behalf of the Congregational churches of North Adams and Williamstown to the resolution of thanks.

President Capen made a response in behalf of the Board, expressing gratitude to the people of North Adams and Williamstown for their hospitality.

Rev. E. E. Strong led in prayer and pronounced the benediction, and the Board adjourned without day, thus bringing to a close one of the most successful meetings it has ever held.

ADDRESS IN MEMORY OF REV. JUDSON SMITH, D.D.

Rev. EDWARD D. EATON, D.D.

AMONG memory's pictures of Dr. Judson Smith, one which is invested for me with special interest is connected with a scene during our journey of a week on the Grand Canal of North China. After the days spent in the house-boat it was refreshing to leave it for an hour or two at evening and walk through the fields and villages, while around the great curves of the river, in which the canal is merged for part of its course, our boats swung, propelled by high, narrow sails, or, if the wind failed, dragged by coolie "trackers" toiling along the bank.

It was Easter week, and spring was astir. The level rays of the westering sun shone across the fertile plain, touching the blossoms of the apricot trees and the greening fields. With elastic step Dr. Smith moved through the unwonted scene, his eye kindling as we talked together, his mind ranging now through the spiritual destitutions so painfully manifest around us, now through boundless hopes which his faith sketched for the future of that empire, which extended on all sides of us like an illimitable ocean.

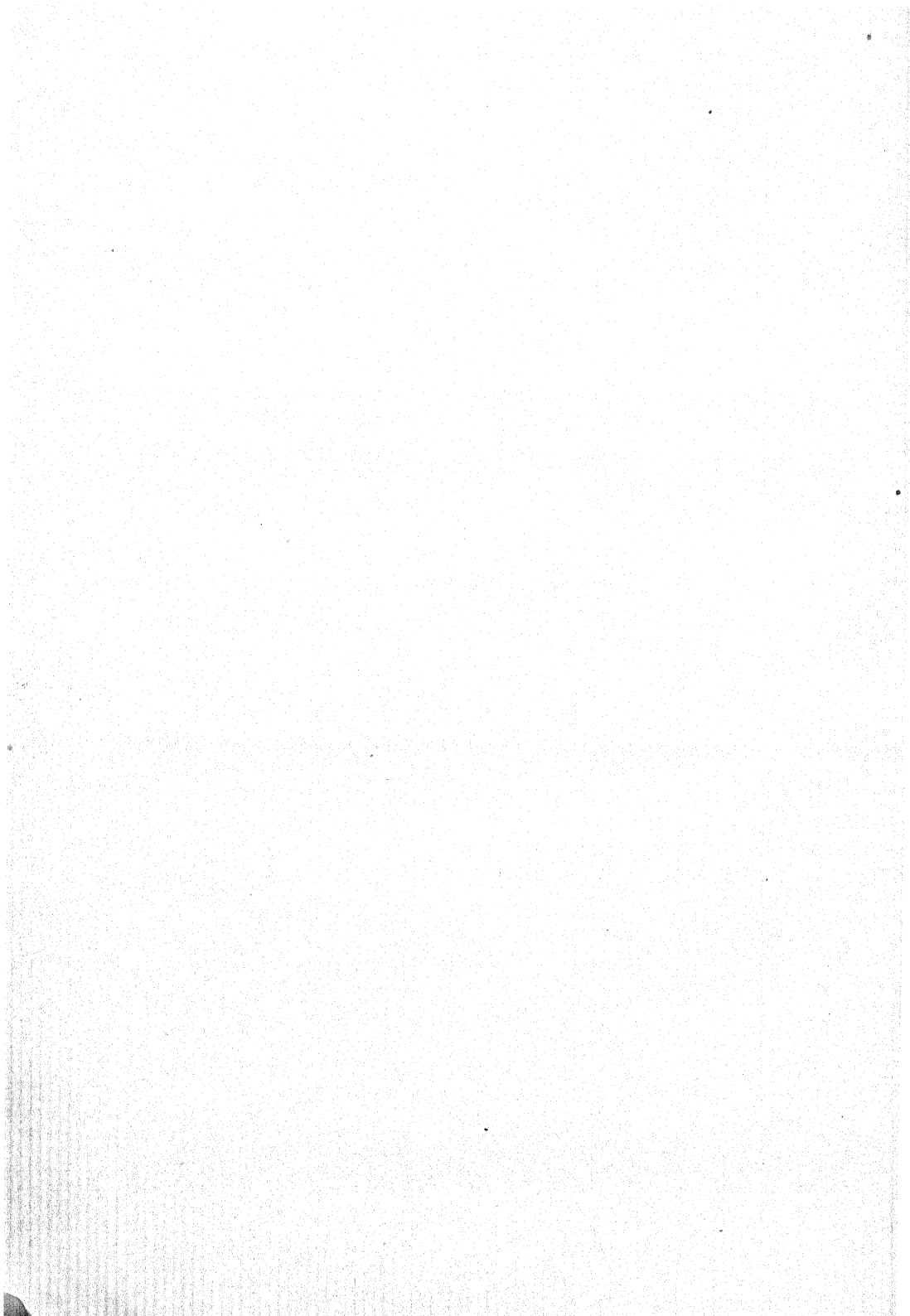
If Dr. Smith felt himself always an ambassador for Christ, and thrilled with a sense of the august responsibilities of the great missionary organization in which he was given leadership, that feeling was intensified in a land where the missionary cause has been so devotedly and successfully advanced. His face shone when he addressed native audiences. In conference with workers on the field his affection for these heroic brothers and sisters was evident, and the quickness and depth of his sympathy with their problems. "Remember, I am your secretary," he used to say, with eager desire to have them lay off on him, if possible, a portion of their burdens.

It was as a college teacher that Judson Smith won his first large influence. There are those here today who could tell you that their earliest conception of elegant scholarship was gained when they entered his class in Latin. They could tell you, too, how at first they feared him, for he was an exacting teacher; negligence in thought, no less than negligence in dress, was repugnant to him. But they soon came to love him, as they recognized his



REV. JUDSON SMITH, D.D.,

Secretary of the Foreign Department, A. B. C. F. M., from 1884-1906.



concern for them, his throbbing fellowship with their aspirations and efforts.

Along the road of Christian scholarship, Dr. Smith came to his place of leadership in missions. From the study of early Christianity and its evangelizing grip upon the Roman world, he leaped to the full recognition of the fact that modern missions are original Christianity reasserting and vindicating itself, and at once for him they became simply Christlike and apostolic.

Some of us remember how, at the meeting of the Board in St. Louis, twenty-five years ago, when the founding of the Shansi Mission was announced, he told us of the coming of the young men into his study to confide to him that his teaching of church history had enkindled in them the purpose to form a missionary band, and to invite him to go with them as their leader in work in China. It did not seem wise to him to change thus radically the scene of his life-work, but his missionary ardor had a deeper personal quality from that hour, and his secretaryship in the Board was a natural outcome of the entire experience. Into it he threw his whole heart and his fullest conviction. And China, as we might expect, has seemed to have special claim upon his faith and service. After the Boxer cataclysm, when hope of progress appeared submerged perhaps for generations, and the question was raised as to the expediency of withdrawing from China for a time, or at least curtailing effort there, with what ringing affirmation of the fundamentals of faith in the triumph of the kingdom, and what inspiring appeal to courage in the face of disaster, did he call upon us to reënforce our shattered ranks, and organize a great forward movement in the Chinese empire. How swiftly and signally the march of events has justified his prophetic words!

Every detail of missionary service found its place in Dr. Smith's mind in the wide perspective of the kingdom of Christ. It was, therefore, impossible that anything could for him be trivial or uninteresting that had relation to the mighty whole. This kept him tireless in executive efficiency, and buoyant in his enthusiasm for whatever concerned any part of any remotest field. To his deep-seeing eyes the Lord of the kingdom appeared incarnate anew in each obscurest manifestation of his power and grace. On such terms it was great to live and glorious to be at work. The Ecumenical Missionary Conference of 1900 aroused and taxed his powers to the utmost. As chairman of the general committee he gave himself unreservedly to the great amount of detail involved,

all of it being transfigured in his glowing spirit as (in his own words) "the story of Christ's advancing kingdom, a record more thrilling and more significant than any epic which man has produced, or the thought of man has conceived."

Long will he be vividly present in our thought at these annual gatherings; courtly of bearing, a high-bred gentleman, with a fine sense of the meaning and possibilities of an occasion; the vigorous form, the expressive face, the vibrant voice, the ardent greeting, all of these will live in our memories. How his soul would have been stirred by this anniversary!

But he has passed from our sight. In one of his college addresses years ago he dwelt on Tennyson's "Ulysses," commending the spirit which, after long experience of life, still finds "the untraveled world" alluring, and is eager to push off, "made weak by time and fate, but strong in will to strive, to seek, to find, and not to yield." May we not think of him, under a like figure, as "sailing beyond the sunset," the breath of God upon his sail, passing out into the unseen universe as upon a divine adventure, facing toward some uncharted mission field where God has commissioned him to serve.

" And doubtless unto thee is given
A life that bears immortal fruit,
In those great offices that suit
The full-grown energies of heaven."

HOW THE GOSPEL WORKS AMONG THE ZULUS.

Rev. FREDERICK B. BRIDGMAN, OF THE SOUTH AFRICA MISSION.

THE year 1806 was momentous in South African history. It was about this time that the military genius, Chaka, appeared on the scene. This young warrior, by his prowess, secured the chieftainship of the Zulu tribe, then insignificant. He organized a standing army which was divided into regiments, established great military kraals, and gave his soldiers a new weapon, compelling them to fight at close quarters. Death was made the penalty for retreat, whether it were one man or a thousand were guilty of cowardice. With an army small, but invincible, this dusky Napoleon began his career as conqueror. Within a few years he subjugated one hundred and fifty tribes, whose remnants were absorbed, thus forming the Zulu nation. By the welding of these tribes, by unifying the language through the spread of the beautiful and unique Zulu tongue, the bloodthirsty Chaka was used of God to prepare the way for the Prince of Peace. At this very time, in America, the spirit of Christ was stirring the hearts of young men to pray for the heathen world, was moving the pastors who met in Farmington to organize the American Board, and later, in 1835, God led Lindley, Adams, and Grout to offer themselves for service among the Zulus. In this field, where eleven years passed before the first hopeful conversion, what has been accomplished?

Consider the power of the gospel as seen in the life of one Zulu. Some years ago near our Inanda station lived a man in middle life. You know his appearance, a splendid physique, in this instance over six feet tall. His dress — a kilt of spotted wildcat skin, the bracelets of brass, the bead necklace, and his head crowned with a polished ebony-black ring sewed to the hair. You know his mode of life, a polygamist with his kraal of five or six huts built around the circular cattle pen. Of the beer drinks, the degrading superstitions, and the prevailing licentiousness I need but remind you; but somehow this stalwart Zulu of forty-five years becomes possessed with a desire for knowledge. He seeks the mission station, and it is said that just over the brow of the hill he halts that he may add a pair of trousers to the shirt he already wears. See this man bending over the alphabet, the sweat trickling down his

face; but his perseverance brings victory. In the school he hears daily the gospel read and explained. At last, even against his own desire, the truth, he says, was forced upon him that God knew him, cared for him, loved him. From that moment this man testifies that he saw that he must make a break with his heathenism at whatever cost. But what about his three wives? For months he agonizes over this difficulty in prayer. Finally, he must return to his old kraal. On the way a messenger greets him saying, "Father, your wives have heard that you wish to choose the Lord. They send me to say that, as a Christian, they hear you can have but one wife. They have, therefore, agreed together who shall remain and who shall go." Drawing aside to a bush by the road this man falls upon his knees, pouring out his heart in praise for this miraculous deliverance. A farewell feast for his old associates, the cutting off of his head ring, a sacrifice which we can hardly measure, and its return to the chief with the present of an ox, and our convert stands forth a free man in the liberty of Christ Jesus. Today this man is one of our earnest, efficient preachers. Not long ago I attended a council called to organize a church, which he had gathered out of heathenism. Seventy converts, a church building, a day school, a parsonage, where I sat down to a well-cooked dinner served in civilized style, tell the story of this man's transformation and subsequent service. Such is the story of one Zulu prodigal brought back to the Father's house.

RESULTS OF THE GOSPEL.

Now glance at what the gospel does in a community. Some years ago three or four of our Christian families moved away and settled in a remote district. On Sunday they always met for worship, inviting their heathen neighbors. In that dark region these Christians lifted high the standard of strict discipline held by our Zulu churches, — no polygamy, no exchange of marriageable daughters for cattle, the prohibition of intoxicants and native beer, the abandonment of all vice and the practice of the magic art. Unaided by any missionary, what have these people accomplished? Visit Impapalla today, and you will find more than a score of well-built houses, five of them of brick. About these homes you will see groves and fruit trees. They raise crops which are a testimony to their industry. With their own hands these people have built a substantial brick church, seating two hundred. True to American Board traditions, they have erected near the

church a schoolhouse, also of brick. The day school numbers some eighty pupils. In the surrounding country several out-stations have been established. Here we see the gospel salt saving and sweetening a community.

Once more attend with me the annual meeting of the Zulu churches. First there assemble the delegates, sixty in number, for two days of business. After the devotional exercises there come the election of chairman and scribe, the reading of the minutes, the adoption of an order of business, the making of motions, which are discussed and voted upon. You would be surprised to see that every man has a note book and pencil, for the delegate remembers that some church away off in the wilds has paid his traveling expenses and will hold him to strict account for a full report. When these people get together they mean business. The sessions often last far into the night. Several times I have been in session with these Zulu brethren from eight o'clock in the morning until three the next. The closing hour of the business meeting is devoted to receiving the year's contributions to the missionary society. As the roll of churches is read, the delegates respond by coming forward and depositing their contributions with the treasurer. Applause greets those who bring the full assessment, while an exhortation is given those who have failed in their duty. The business over, there follow four days of religious services. From far and near, by railway, ox cart, and on foot, hundreds of visitors come pouring in. How I wish you might attend this feast of tabernacles! You would be thrilled by the hearty congregational singing. You would be impressed by the earnest prayers, and marvel at the eloquent and instructive sermons. Not least you would rejoice in the prayerful, reverent spirit pervading the whole assembly. In these Zulu churches, self-supporting, largely self-governing, self-propagating, we see the gospel leaven saving not only the individual or community, but permeating a people. We see the promise of a race yielding glad allegiance to Christ the King!

But the Zulu mission has not reached its goal. It was not planted for the evangelization of Natal and Zululand alone. The churches, common schools, boarding institutions, and theological seminaries, the Zulu literature created, the industrial and medical departments, have all been established as a base of supply, a base for operations that should at least cover the regions conquered by Chaka and his generals one hundred years ago. Toward this end

a beginning has indeed been made. In Gazaland, one thousand miles north of Natal, a little band of missionaries, with their splendid Zulu helpers, have done a great work. Profiting by what has already been done in Natal, the Gaza mission has already been able to accomplish in twelve years what required twice or thrice that time in the Zulu mission. Last year another strategic point was occupied, when the Ruth Tracy Strong station was opened at Beira. And yet again advance northward has been made in the strange, unexpected, but clearly providential way. The devotees of mammon have invaded South Africa, and diamonds and gold have built great cities in the wilderness. But we do not believe that God's purpose in this commercial development is the gratification of greed, or the aggrandizement of empire. Look at Johannesburg, with its hundred thousand native workmen. They come from the east as far as the Indian Ocean, four hundred miles, from the west to the Atlantic, from the south, and from the north as far as the Zambesi and even beyond. These natives of every tribe have not come to the city to stay. No, they will work for six months or a year, then back they go to their distant kraals. What an opportunity for the Church of Christ to reach these men, to touch with the love of God, and send them back, not as emissaries of the white man's vices, but as the heralds of the Saviour Jesus! This is no dream. It has actually been done again and again. Two or three men converted in our Pretoria church returned to their homes, four hundred miles distant, carrying in their hearts the love of God, and in their hands the Zulu Bible, hymn book, and primer. In that dark district called the Place of Lions these young Christians set to work. God has honored his Word, even though preached and exemplified in a very crude and imperfect way. Today in that region you would find eight chapels, stationed from five to ten miles apart; you would see about one hundred church members, besides many candidates for baptism. Such is the reach of work done in the city. It affords a marvelous opportunity for the rapid and economical evangelization of many untouched tribes. But despite the ten years of pleading, the Zulu Mission stands only on the threshold of this open door. We can get neither the men nor the means to enter in.

OUTLOOK FOR THE FUTURE.

Notwithstanding the unquestioned results, notwithstanding great and inviting opportunities, the work of this Board in South

Africa is in the most critical condition. It is not now a question of advancing, it is a question whether we shall retreat, whether we can even hold the ground already gained. For years both the Gaza and Zulu missions have been desperately calling for help. In both fields the workers are at the breaking point; some have already broken down. For years the Zulu Mission has called for a minimum force of twelve men. Today there are eight men on the field and yet the work is greater, the burdens heavier, the problems more perplexing than ever before. On top of it all, for six months, a Zulu insurrection, in which five thousand natives were killed, has been in progress. Last July some of our church members, in obedience to their chief, joined the insurrectionists. As a result, three of our stations were destroyed, the houses burned, property confiscated, and today the women and children are left on the hillsides without food or shelter. The sad, sad fact which you, representatives of the Congregational churches, must face is this, — that the mission believes had it been properly reënforced, this devastation and death would have been averted. This recent rebellion is but a phase of the great race problem which is every day becoming more acute. Yesterday it was Boer against Briton. Today it is white against black. Tomorrow this racial antagonism will compass the continent. But the real battle ground will be in South Africa. It is there that the question of race relationship will be solved for all Africa. It is from the south — northward — that commerce and civilization are making their irresistible march. It is from the south that Africa is to be won for Christ! The missions of the American Board occupy strategic posts. Did I not believe that the churches would rally to our support, I would hesitate to leave again for Africa, as I expect to do next month.

A PLEA FOR THE MEDICAL WORK IN CHINA.

Rev. H. N. KINNEAR, M.D.

It is a great pleasure to represent your medical work in China at this notable meeting. I have ten minutes in which to say a thousand words, to win a hundred thousand dollars for the medical work in China. The appeal for the medical work is based upon the example as well as the teachings of our Master. He always emphasized the importance of his works of healing. He gave his disciples the power to heal disease and to cast out devils, and directed them to use those powers in doing good, quite as definitely as he directed them to preach the gospel. Medical work in China is the church in the guise of the Good Samaritan, ministering to the suffering neighbor over the way. It is this work which makes the words of the Christian preacher live. It brings Christianity into most marked and favorable contrast with the old religions of China.

Confucianism gives many rules for the guidance of "the superior man," but has never provided in any way for the unfortunate one. Buddhism ascribes great merit to the man who keeps fish, birds, or animals alive until they die a natural death, but for the sick or injured man it has provided no asylum. Taoism countenances the removal to the street of dying strangers, servants, and apprentices, because of the fear of the spirits of the dead which it inculcates. In contrast with these, Christianity comes with its hospitals and kind care for the unfortunate, a hopeful, helpful, uplifting, living force that the dullest can understand.

There is no form of mission work about which the testimony of the Chinese themselves is so uniformly favorable. Rich and poor, high and low, Christian and non-Christian, unite in expressing, in unqualified terms, their appreciation of the medical work. Medical missions are not only appreciated in China, but they find their widest field of usefulness there. Its hundreds of millions of people, its lack of knowledge of medical science, and especially its entire want of surgical knowledge and practice, and the general indifference to suffering in others, unite to prove to us that if we would preach Christ to this people, we must do something more than to say "Go in peace; be thou fed and clothed and healed."

If we could bring before you a group of our patients, and make

you realize what it means to live in a country without hospitals and intelligent medical care, I am sure that this body of Christians would be the center of such a wave of enthusiasm for the medical work that we would not need to make another such plea as this during this generation.

I can see them now, cannot you? The old man, that is first led in, has cataracts. Your medical worker is ready to give his knowledge and skill. Will you use them to give sight to the blind?

Here comes the widow, the bones of whose first finger are dead, and the whole hand diseased. She has suffered misery and been half fed for weeks. The finger must be removed. Cocaine is used, and after the work is done the woman asks if we are not ready to begin cutting yet. Are you willing to furnish the dressings for this case? It will cost a dollar or so before she is well, but will you not find pleasure in her gratitude, and in seeing her regain the use of her hand?

This is a little girl with sore eyes." It is a common trouble, and often causes blindness. And blindness in a girl in China usually leads to the brothel. The medicine with which to treat her, and perhaps save her sight, and indirectly her soul, will cost a few cents. Is it worth while?

The next is a man with ulcers on his legs, type of hundreds that come to us; they are not pleasant to look at. No member of the man's own family is willing to wash the sores for him. Let us wash the limb, remove the collected discharges, curette away the diseased granulations, dress and bandage it, and see how rapidly it will heal, and how friendly the man will become as he notes our willingness to do whatever is necessary to heal him.

Yesterday afternoon a tiger sprang upon this man and shattered his elbow with a vicious bite. An effort was made to stop the bleeding by stuffing the wound with the ashes of a burned felt hat, and wrapping it in soiled rags. An amputation will save the man's life, and only the foreign surgeon can do this for him. He seems to think that his life is worth saving. Do you?

This man is blind because an enemy, it may have been an offended brother, has rubbed quicklime into his eyes, a common crime in Foochow. An iridectomy, to make a new pupil, will give him his sight again. We leave it to you to decide whether he shall be left in darkness the remainder of his life or not.

The next is a boy with a splinter of dead bone in his leg. He has suffered pain for months and perhaps years, and the Chinese

doctors can do nothing for him. The opening in the leg is enlarged, the dead bone is taken out, and we have another case that will need a few dimes' worth of dressing material before he is able to walk again.

We are astonished to have this small boy tell us that he is nineteen years old. When he uncovers his arm we find the reason for his under-development. Seven years ago, when he was twelve years old, a snake bit his hand. To prevent the swelling reaching the body, a Chinese doctor directed that a ligature be placed around the arm above the elbow. We find the arm and hand a mass of disease, discharging great quantities of pus from numerous openings. Nothing can restore the arm to usefulness, but it can be removed at the shoulder and insure the boy returning health and freedom from pain.

And here is a leper. Pray do not turn away from him, for it's a sad enough thing to be a leper. He has tried to rid himself of one of the diseased patches by applying a caustic, and we must clean and dress the sloughing, leprous sore that is left. He has no other place to go for such help, and we shall find him one of our most appreciative patients, and most ready to listen to the religious teachings of men who do such things for him.

And so the procession of from forty to a hundred cases passes before us every day, some cases more serious than these, and many much less so.

In this way the mission hospitals bring within the sound of the gospel an audience of people who are disposed, by the kindness they have received, to listen attentively, day after day, as long as they come for treatment, an audience gathered, not from some small neighborhood, but from a wide area. The missionary physician does not need to travel to reach people with the gospel. They come to him.

The constituencies of other boards appreciate the medical work and support it generously, because they find that it pays. In Fukien province the Methodist mission has built, in district towns, hospitals that have cost ten thousand dollars. They have left to us the work at Foochow, the provincial capital, with its million of people, the most strategic point of all, and we have already allowed this most important work to remain five years without a building. This is our oldest medical work in China, having been established thirty-five years, but it is losing prestige and influence, precious souls are losing an opportunity to hear

the gospel, and a valuable part of your worker's life is being wasted, because the funds needed for the new building and equipment have not been raised. This is only one of the many cases of need in the medical work, of a failure to appreciate the value of the tools within our reach. In the North China Mission some medical work has had to be discontinued for want of funds, while in other places where it is needed, it is not opened for the same reason.

Reports come from your medical workers telling of thousands, tens and hundreds of thousands, of treatments given every year, but the amount which the American Board is enabled to appropriate for this work is pitifully small. This means that too much of your worker's time and strength must be used in raising money from every available source, or that he must draw upon his own salary in order to be able to do the work at all. While Christian people are so generous in giving to hospitals here in America, may we not reasonably hope that our call for help in doing the same kind of work in China, where the need is infinitely greater, may come to listening ears?

We have again led you to see the wounded "neighbor," and you know his needs. Do not, I pray you, pass by on the other side, but fill the bottles with the oil of love and the wine of self-sacrifice, and thus do the same work that Jesus would certainly do if he were to walk the streets of a Chinese city today.

A few days ago a friend of the Board told me that after the battle of Gettysburg there was a group of wounded men who had fallen into the bed of a small brook and were half covered with mud, being unable to move. Some Young Men's Christian Association workers asked, "Shall we pray for you?" and one of the men replied, "Just pull us out of the mud first and then you can pray all you want to." Human nature is the same all over the world. Do something to help the man that needs you if you want him to have confidence in your religion.

THE WORK AND THE MISSIONARY.

Rev. ELWOOD G. TEWKSBURY,
Missionary at Tung-chou, North China.

NEW and strange conditions in the far East demand our earnest attention. This has been recognized by the urgent requests from the missions for visiting deputations. Attention is also being almost daily called to the East by the press, your government officials are anxiously watching constant diplomatic developments, your merchants are uncertain as to their future markets, and it is not strange that your missionaries should call on you to study carefully the situation, and seek your help in the use of measures fitted to the crisis before us. A science of missions there is, or should be, and one of its tenets will be, that no one method of missionary work should have the same emphasis at all times and in all fields. Each field and crisis demands separate treatment and that only after careful and scientific study of the conditions.

We may state briefly the changes that have been and are now affecting most the missionary situation, but without an opportunity to state the causes that underlie these changes. First, and perhaps the most important, in that it underlies all the others, is the predominant influence of Japan upon China, in politics, industry, education, and religion. The converse of this is the waning of other foreign influence along the same lines. And the third, a corollary to the others, in being more or less directly incited by Japanese conditions and progress, is the new national spirit, manifested in the cry, "China for the Chinese." That in Japanese influence which we have most to fear is the materialistic tendency of her civilization, as at present manifested in press and publication. That in the national spirit that affects mission effort adversely is the order of the awakening. Political, military, and commercial independence, and education as ministering to material progress, come first in popular demand. But that which is absolutely fundamental, — the growth of ethical and religious purity, — finds as yet little congenial soil. Would that the people of the East might search and truly find the true Source of that life and truth which underlies the civilizations whose

products they are appropriating, but whose roots may fail to grow in alien soil.

As in Japan, independence, political and commercial, will accentuate the desire and perhaps the demand for a free and independent church. We distinctly face the possibility in the not distant future of leaving (willingly or by invitation) the native church to the support and control of the Chinese themselves. This has already taken place as regards the Congregational churches of Japan. Not only is it the hope of the missionary, but the set purpose for which this Board exists, to found in non-Christian lands a self-supporting, self-governing, and self-propagating native church. To this end missionary and Board for well-nigh a century have bent their medical, evangelistic, and educational agencies; and looking toward this glorious possibility the churches of America have given of their prayers and substance and life. It may, therefore, seem strange that the possibility of facing the Japan situation in China within perhaps a decade fills your missionaries with anxiety. But it is anxiety lest these churches, too soon willing to dispense with advice and help, may be left weak, financially and spiritually. It is fear lest, being unable properly to train their ministry and nurture their membership, they will be open to the materialistic and sociological temptations of the period. But the possibility and the hope that we may live to see in China thoroughly spiritual and aggressive native churches, associating in practical working union, animated by the Holy Spirit, and eager to save the land they love "for Christ and the Church,"—this should offset our anxieties.

CONDITIONS OF WORK IN NORTH CHINA.

I am now asking you for a few moments to study a circumscribed region in North China where mission work has been carried on for some forty years. The region includes Manchuria, Chihli, and the northwest Shantung, and embraces the work of some six English and four American missions. It has a population of perhaps forty million, of whom twenty thousand are Christian. Among the hundreds of native churches in this district, there are but few which are wholly self-supporting, and at present probably none absolutely independent of foreign control. Grant, then, that our task continues to be, to establish in this region many self-supporting, self-governing, and self-propagating churches; and that the exigencies of the occasion demand great haste and

concentrated effort. The native church needs to emphasize three things: (1) An educated, consecrated, and enthusiastic native ministry; (2) a well-nurtured, earning and working membership; and (3) in the opinion of many mission leaders, it need not be bound by present denominational lines, but be "union" in its sympathies, its doctrines, and its activities.

First, as to the native ministry. Of this there are at present among the eight hundred Christian workers of the district perhaps forty pastors and some four hundred preachers, evangelists, etc. The leadership to which these men may be called implies consecration, education, enthusiasm, and many other characteristics. Two thirds, however, of the workers having been converted in middle life, a thorough Christian education has, of course, been impossible. Of the remaining third, only a few dozen have what would be the equivalent of a college and seminary course in the United States. Regarding enthusiasm, we are forced to believe there are many in the work who would prefer other positions, or who for various reasons are unhappy in a "calling" without the "call," fatal to a great enthusiasm for Christ and his Church. Regarding consecration, two dangers, shallowness and "crust-hardening," assail an uneducated ministry. Two temptations, neglect of devotional Bible study and spiritual laxity, are not lessened by isolation amidst heathen surroundings. If, then, it is true that our preachers need education, both general and special, a deeper knowledge of God's Word, a closer association with their fellows in Christian work; if we crave for them such a view of their country and its need of the Saviour as shall win the Spirit's call for fervent service, should we not emphasize such special agencies as seek to bring about the results desired? If the agencies needed do not exist, let us create new ones. We have many schools which have done wonderfully effective work. If, however, the spirit of the times is so permeating the youth that the graduates of our present schools are seeking other pursuits rather than the service of the Church, let us have new agencies to find out and educate men who cannot but give their lives "for Christ and the Church." If Bible and normal training are needed, let us have institutions that can specialize in this work. If isolation is keeping back the spiritual growth of our agents, let us multiply our conferences and our summer schools, where the best that any one man has may be shared by all. If the workers cannot come to us, let us reach them in their homes,

with our local conferences, our loan libraries, and our correspondence courses. Keep them in touch with all that is best in all the missions, and "Christianity will become a more glorious fact and Christian unity a present possession."

One main reason why we have so few self-supporting churches is that the Christian membership has within it few who are rich. A large majority of our members come from the farming and middle working classes. The money earnings of most are, therefore, very little above the actual daily expenditure. Perhaps no one material benefit that you could help us secure would so aid in the establishment of self-supporting churches as the endowment of industrial and trade schools where young men may be taught useful trades and industries and such new or improved methods as may increase the earning power of the Christian community. This need is seen most clearly by our native helpers. What use for committees to urge self-support on the missions unless they encourage the use of the means necessary to bring about the desired results? It is not only that the people be urged to give, but that they may be made able to give. But money is far from being the only essential. Such is the ease with which adherents may be secured at this day, that some of our wisest leaders have almost to call a halt until forces are available for nurture and training. It is workers we must have, nor is it money alone that will secure them. If we are at all to enter the open door in this new China, we must be able to use wisely all whom God has called, whether they be graduates or laymen. If laymen, you must give us the means to train them for service, for untrained men are often worse than useless. We cannot wait for our college men, and if we did wait but few would be available, and nowhere is time so precious as at this very crisis in China's life struggle. We must educate the workers that they may nurture the members. Nurture at this time is perhaps more acutely demanded even than extension.

As to the union we all so much desire and work for, — spasmodically, — great advances have been made since the Boxer destruction, and these have made reorganization comparatively easy. Greater advances would have come if opposition at home had not overturned plans formed on the field. But the greatest advances are bound to appear when the native church is able to be free. For that day we are all praying, but in fear and trembling, although full of trust that God's Spirit may so mightily move upon

the native pastors that the truth, as it is in God's own Word, being their guide, his Spirit may ever animate their doctrines, their worship, and their enthusiasms.

POINTS TO BE EMPHASIZED.

I cannot close without stating certain points of emphasis in my own life and character, and that of my fellow-missionaries, which might well be accentuated to meet the needs of our time. To accomplish the results we are seeking, the missionary himself needs to be economical, inspiring, fundamental, dispensable, and a hundred other things besides. I will speak a word concerning the first four characteristics only.

You need the economical missionary. A Chinese dollar is worth, in the market, but half your own, but in Christian work vastly more. We need to be most careful to use your money as the farmer uses his fertilizer, — to further and foster native effort. What is done for a people cannot be compared with what we inspire them to do for themselves. It is not extravagance that you allow your missionaries comfortable homes and a support adequate to their needs; it is merely sound business policy. On the other hand, we must remember that one unmarried missionary's salary would pay that of a half-dozen and more native pastors, and it should concern us all to be "worthy our hire" in the Lord's vineyard.

We must also be inspiring. It is a common criticism that missionaries seek to reach their audiences by destroying faith in the old gods. Would that we had a correct word for the true preacher. Should he not be an idealist, one who sees visions, vistas of truth and love, and is so helped of God's Spirit that he can reveal these to his people, and inspire them to better faith and lives — the inspirational missionary, if you please, himself seeing the vision, then inspiring others to see and act? And this not only with heathen; with our own students and helpers it is the same. Today there is no place (has there ever been one?) for the dictatorial missionary, who would "lord it over the churches." It is by influence, not authority, that the new China may, for a time at least, be guided to a higher life. Compel this in your older men, make it axiomatic in your selection of new men.

And again, we need fundamental missionaries; men who emphasize that which is fundamental. The kingdom of heaven lies for China through a gate, and many forces are seeking to help her

toward that gate of progress. Material prosperity, her railroads and her mines, her schools and printing presses, attempts to free herself from superstition and conservatism, — these all seem to tend toward the goal of her ambitions. Japan has preceded, and almost entered the promised land. But we to whom has been revealed the truth know that not thus is the gate opened into the kingdom of heaven; know that each step of material progress, in her present moral and spiritual condition, but makes entrance into the kingdom more difficult, — a nation approaching a closed gate without the key. The key is Christ; it is held by the Church he founded with his own precious blood. Moral and spiritual life, by the indwelling of his Spirit, is essential to true progress in the East. Given life from above, the gate to the kingdom of heaven will open to these Eastern peoples, and all that is wonderful and great and true and good in civilization follow. May her missionaries, may the deputation you send, may the churches that send us out, cling to that which is fundamental. And in this sociological, ethical, materialistic age may we truly believe ourselves, and preach to others, the gospel as it is in Jesus who is the only way and truth and life for us, as for China. We do not want teachers, we want teaching missionaries; not doctors, but medical evangelists; only such missionaries as shall themselves truly know what is fundamental, and be qualified and inspired of the Spirit to win others to their faith. In the vision of Ezekiel God gives sinews and flesh and skin for the dry bones, and a body is formed, but dead. "Breath" — the spirit — is called from the "four winds," and the dead live. That which is fundamental is the Spirit of God. So the East today seeks to clothe bones, dry for centuries, with sinew and flesh and skin. The corpse is becoming more beautiful and promising each day. But here, as of old, the Holy Spirit, through his messengers from the "four winds," must animate hearts now dead to his influence, civilizations as yet insensible of their need, nations ignorant of that which is absolutely essential and fundamental. "Prophecy" to them, that they may live and "stand upon their feet, an exceeding great army!"

And finally, we must be dispensable. The true missionary is sent with a message, a messenger only. The duty called for in his message must be done by the people to whom his message is delivered. It is alone our prayer that strength and time permit God's Spirit so to work through us as to fix deep and strong in his

Chinese church the truth which we witness in his name. We welcome the rise of Chinese pastor and elder, glad indeed to resign into consecrated native hands the conduct of our Master's work. They must increase, and we are glad to decrease. The wise missionary is he who trains his students with the definite end of future leadership clearly in sight, who seizes the psychological moment in each phase of work when native leadership will best advance its interests, who so plans his work that new and, perhaps, untried lines of activity await his freedom from earlier tasks, who, after being indispensable in many spheres, can rejoice in seeing, while himself dispensable, those whom the Holy Spirit has inspired through his instrumentality carry forward each uncompleted task to its true fulfillment.

Such is the glorious privilege and the hope of your missionaries in the far East. Economical, inspiring, fundamental, dispensable, we try to be, but at least praying to be used of God in founding self-supporting, self-governing, and self-propagating native churches. An educated, enthusiastic, and consecrated Chinese ministry; a well-nurtured, earning, and working membership; denominational lines obliterated, a united Church of Christ in China, — for this you have sent us to the East. You have planted, God will "give the increase." The vision is an even more glorious one than could have animated Mills and his comrades under the haystack one hundred years ago — for the consummation is nearer.

MADURA MISSION AND ITS WORK.

Rev. JOHN S. CHANDLER.

ONE hundred years ago Madura was a fortified city of twenty thousand people, walled in by seventy-two bastions. Now it has one hundred and six thousand people, and in place of those bastions there are four churches, two hospitals, a college, a large school for girls, one for training Bible women, and other institutions. Its great temple, covering more than thirteen acres, was its chief glory, and made it the center of Hindu worship for all South India. Its magnificent palace was in ruins, signifying its complete subjugation by the East India Company. There were no Protestant Christians within its walls. The Roman Catholic mission of the previous two centuries had been suspended. Magic, sorcery, widow burning, exorcism of devils, hook swinging, self-torture, and self-immolation were practiced in the city and villages round about.

For twenty-four years thereafter no missionary work was done, except an occasional tour through the district, a field larger than the state of Massachusetts. In 1830 the Jesuit mission was reëstablished. In 1834 Rev. Levi Spaulding of the Ceylon Mission explored the field, and recommended that his mission extend their work to Madura. They forthwith sent over two American missionaries with three native assistants. These started a work that has grown continuously from that day to this, along almost all lines of the missionary endeavor.

At first the Hindu leaders despised the missionaries as pariahs from America, striving to awaken in the minds of the people the same contempt that they felt for the Portuguese Roman Catholic priests. Later, when they saw the missionaries, and especially the missionary ladies, treated with attention and courtesy by British officials at public functions, they were enlightened, but still inimical. A missionary who tried to teach a poor woman that a clay idol was nothing, by breaking it, was put into court and fined the few cents the idol was worth. When a missionary preached his belief that they would all become Christians, a Brahman jeeringly replied that the white men had not money enough to pay for so many converts. When a missionary found a stone idol on mission land and struck off its head the Hindus declared

that vengeance would fall upon him. It happens that that missionary had the longest service of any one ever appointed to the mission. Another of the early missionaries was touring thirty-five miles from his home when he rested under a tree near a large village. He knelt and prayed that God would establish his church in that place, and now the spot where he prayed is the site of a prayer house, and it is surrounded by the houses of Christians. The growth of the mission has been a part of the growth of the whole town.

The basis of all our progress is the Christian community of twenty thousand men, women, and children that have come out from more than thirty castes in five hundred villages, and are now the living witnesses to the Hindu and Mohammedan communities of the power of God in Christ to reconcile the world to himself. They are not perfect, but to multitudes of non-Christians they are the only witnesses they have. Let me place before you, the honored representatives of the churches, the pressing needs of our people.

First, the missionaries. They are all anxious to do their best work and improve opportunities of reaching the millions of people about them, as such opportunities arise. For this they need your intelligent and prayerful interest and effort. Their best work demands efficiency, and the first requisite for efficiency is an abundant spiritual life. Will you not ask for them at the throne of grace the abiding presence of God's Spirit, opening your own hearts to his power, and letting him give you the heavenly vision of God's love for all his children in his offer of salvation? In the light of this vision your prayers will be availing for the quickening of the missionary's spiritual life.

(1) The missionary's efficiency can only be maintained by comradeship with God's people at home. Are we not all comrades in the work of the kingdom? Is not the heavenly Father bringing all his children the world over into the same inheritance of knowledge and civilization and spiritual life? Then when vacancies occur will not some of you join your missionary comrades and become missionaries with them? The field and the work of the mission is divided up into a certain number of stations and departments for the sake of the most effective work, and each section is a unit. The Madura Mission has organized ten stations and five separate departments for men, and seven departments for women, twenty-two units in all, thus requiring fifteen men and seven single

women. At present there are on the field only twelve men and four single women, sixteen workers for twenty-two units of work. That means excessive work, and that not the effective work that they and you wish to have done. Are there no comrades ready now to come and fill the vacant places?

(2) The best work of the missionary also demands means. Old work, proved and growing, needs to be maintained. Said a Hindu: "We change, and our work is frequently given up, but these missionaries never give up, and their work goes on unceasingly." That certainly is the desire of every missionary. But after a twenty-five per cent reduction of funds for a dozen years, and then a further ten per cent reduction last year, it has been impossible to keep up to the Hindu's estimate.

But successful work under God creates new openings. Shall we not have the means available to enter such openings? For instance, a street full of poor people some years ago asked to be organized into a congregation, in a village where no Christian work had ever been established. The missionary had no money to support a catechist there, and had to do what could be done by occasional visits on the part of himself and his fellow-workers. Oppressed by Hindu masters, ignorant of Bible truth, without any regular instruction, they have remained in heathenism; whereas a resident catechist and personal influence might have led them into the truth. Opportunities are continually presenting themselves, but for want of money or men they frequently pass and are lost. Such opportunities bring joy to a Christian's heart, but the joy is turned to sorrow when they are lost.

(3) A condition for the missionary's best work is the presence of a trained company of native workers. Thirty-three Americans, twenty-two for the units of work, and eleven wives, can personally reach but few of the two and a half millions of the people of the mission's district. But they can multiply themselves many fold by training and sending out into the towns and villages Indian Christian workers. These catechists, teachers, Bible women, and medical assistants are a part of the very life of the country; they live among their own people, sharing their peculiar joys and sorrows, customs and habits, prejudices and modes of thinking. But by their Christian principles and training they become channels of grace, whereby blind eyes are opened, deaf ears are unstopped, new life is imparted, light shines in dark places, and the presence of the heavenly Father is revealed

through an atmosphere of love and compassion. We thank the Lord for the five hundred fellow-workers now coöperating with the missionaries. Their numbers should be doubled, but many of them have not the training necessary for the work, and our training schools should be kept up to a high standard that all increase of numbers should mean an increase of well-trained and proved workers.

Second, the Christian community. The Christian community backs up this plea of the missionaries, that they may be guided and taught with a view to fitting them to be instruments in God's hand of turning their countrymen to the true God. They have been gathered out of thirty different castes mutually exclusive of one another, with different tastes and customs, and their union is in Christ rather than in the bond of relationship.

A Tamil proverb says, "Will not the vine sustain its own fruit?" The American Board is the vine and the missions are its fruit. Let me show you how it has been able to sustain the general work of our mission this year. It has given \$14,000, and this sum has been divided up as follows: We have 150 catechists to work and preach among the congregations, and for them we need an average sum of \$50 each per year. That would require \$7,500. We receive \$5,500, or enough for 110, leaving 40 unprovided for and a deficiency of \$2,000. There are 150 teachers in the primary schools all over the district. We aim to get fees enough to support one third, or 50, of them. But the remaining 100 need \$5,000. We get \$2,300, which provides for 46 out of the 100, and leaves 54 unprovided for, with a deficiency of \$2,700.

For the training of our workers we have three important institutions, a college, a normal training school, and a theological seminary. For these we receive \$2,500. Our fees amount to another \$2,500, and government aid sometimes amounts to a similar sum. But \$7,500 is small enough for either one. We should at least have \$600 more for the three. There are 700 buildings in use for the accommodation of the workers and worshipers, worth each from \$15 to \$1,500. For the repair and rebuilding of these we receive \$700, or an average of \$1 to a building. For these we need \$700 more; surely \$2 to a building is moderate.

There are 20 medical agents requiring \$1,000; we receive \$350. This provides for 7, and we are trying to support the remaining 13 by other means. For our evangelistic efforts we have 200

workers to work among 2,500,000 people, and the amount received is \$1,300, or \$6.50 on an average for each worker for a year. This leaves a remainder of \$1,350 to be divided between the printing press that publishes each year three papers a month, half a million pages in English, and a million pages in Tamil; taxes that are due to the state; and office expenses connected with the treasury and other business of the mission.

Tabulated, these items are as follows:

	Allotment.	Deficit.
150 catechists	\$5,500	\$2,000
100 teachers	2,300	2,700
College, seminary, and training school . .	2,500	600
700 buildings	700	700
20 medical agents	350	
Evangelistic work among 2,500,000 . . .	1,300	
Press, taxes, office expenses	1,350	
Total	\$14,000	\$6,000

For our present work we need at least \$20,000 per year.

The progress of the work is illustrated by the history of many a family. Years ago a Bible reader of very meager education, but something of a preacher and singer, received two dollars a month wages. He brought up his sons in a Christian way, and sent three of them to the mission boarding school. He could not teach them much himself, but he could impart to them his spirit of consecration to the Lord Jesus. The eldest, who did not study beyond the village school, is an intelligent layman among the Christians of the village, another son is an ordained pastor and an earnest evangelistic preacher, another is a teacher in a neighboring mission, and the youngest is an instructor in the theological seminary, and also a leader in important evangelistic movements. All the sons have their father's musical gift and have done much for Christian song. The theological instructor has been largely instrumental in the establishment of a home mission by the Madura Christians in the northern part of the district. They are supporting an ordained preacher, an evangelist, and a teacher in a populous region where there is no other Christian work. You are helping these Christians by your prayers and offerings, and they in turn are working for their countrymen.

Third, the community at large. I must bring before you some of the needs of the community at large. There is need of

more instruction in Bible truth for all classes of the community. Let me tell you of certain homes. In one, the father is convinced of his need of Christ, and often attends a little gathering of Christians for prayer, asking that his own needs may be remembered. His daughter is a child widow, under the influence of Hindu relatives who are likely to lead her astray, and the great desire of his heart is to get his daughter to his own home and put her into a Christian school. But the daughter and the rest of the family care not for Christian life. They are Brahmans.

In another home the wife has learned about Christ, and for a long time tried to give up the worship of idols in her own home. Her husband beat her and abused her, so that she ran away to the missionary lady, and made known her condition. The storm of resentment raised by this act was such that she soon went back to her own relatives and then to her husband; and now she is not allowed to see any Christians or show any indication of being a Christian.

Another home is that of a young man who broke his caste and declared himself to be a Christian, but was sent to the house of relatives and kept under guard, until he was persuaded to marry a girl of the family, and now has given up his thought of being a Christian. Still another is that of a Mohammedan who has more than one wife. The second has left his home and gone to a distant place, where she has been baptized, knowing no other way of living a Christian life.

In each of these homes there is a one-sidedness of influence. Could the children of that father, and the husbands of those two wives, and the parents of that young man, have been brought under Christian influence, they would have helped and not hindered the several members of the families who wished to be Christians. Literally, a man's foes are those of his own household.

This condition of society is inevitable in the beginning of Christian work, but as more children are taught the truth in school, and as more men are brought under its influence, through preaching and personal work, and as more women are taught by the Bible women, these one-sided conditions will diminish. You are asked, therefore, by all who suffer from the hostility of their own families, to maintain for the whole community the great evangelical departments of mission work, teaching, preaching, and Bible reading in the homes.

Along the shores of India and Ceylon there are pearls in the

oysters at the bottom of the sea. The Jesuits tell us that in the seventeenth century divers used to go down without any diving suits and gather as many oysters as they could while holding their breath. Sometimes they would quarrel and stab each other under water. If we missionaries quarreled with each other, we should feel as if we were turning from the work of gathering pearls to that of strife at the bottom of the sea. A Tamil legend says that once the god Siva sent a flood to overwhelm the city of Madura. The king thereupon ordered every one out to dam up the river, a certain section of the embankment being assigned to each man and woman. One old woman selling cakes was behindhand in the building of her section of the dam, when Siva himself assumed the form of a coolie and helped her. The king saw the backwardness of the work and struck the coolie, not knowing that he was the god. But that blow was felt by every man and woman in the world. Does not this legend illustrate the universality of our heavenly Father's purposes and providence? His plans are for every soul of every nation, and we can work with him only on the basis of plans that reach out to the redemption of all mankind.

A Tamil poet says, "Liberality grows in the flower-bed of abundance." We have been sustained and cheered by your liberality out of the abundance of your love. May you have the same joy in the results that is given to those on the field.

Hear the words of a great Indian administrator, ruler of eighty millions of people in the presidency of Bengal, Sir Andrew Fraser, to the General Assembly of the United Free Church of Scotland: "I have examined the matter carefully in all parts of India, and I rejoice in the results of mission work. I am a Christian, I believe in the Lord Jesus. I believe in the religion of Christ, and I believe that the best thing that the people of this country can carry to the people of the far ends of the earth . . . is the gospel of the Lord Jesus Christ."

THE BEAUTY OF SERVICE.

REV. ROBERT ERNEST HUME.

AS PRESIDENT of the Board, you, Mr. Capen, and as secretary, you, Dr. Strong, have signed and delivered to me a commission of appointment from the American Board of Commissioners for Foreign Missions as a missionary to its Marathi Mission.

But, above this, fathers and brethren, I rejoice that I am Robert Ernest Hume, an apostle of the Lord Jesus Christ, by the will of God, to the people of India.

Little did I suppose, before entering Yale, that I should ever stand thus before the American Board, eager to go out to India for a life service as a Christian missionary. Indeed, I had definitely supposed that our family had already rendered its full share of service to that land. My mother, my brother, my grandmother were buried under the parched ground of that tropic sun. My grandfather, exhausted by fifteen years of unremitting labor, never finished his journey back to this homeland, but a wave of Indian Ocean rolls above his grave. With my father, an uncle, and a deceased aunt also missionaries to India, I considered that the family had already made sufficient sacrifice for the missionary cause. Sacrifice! Woefully meager was that conception of sacrifice — a reluctant giving up of one's own desires from a sense of duty! When, however, I saw that "sacrifice," as the very derivation of the word suggests, means "a making sacred," "a rendering holy," that the whole-hearted giving of one's own life to the purpose of God is the only method of receiving his great divine life, especially when I felt the yearning of the loving Father's heart desiring his own holy, self-giving life for me and the greatest possible help to his other children, then I sought his will instead of my own selfish ambitions, and he made it plain that the greatest satisfaction of life, both to him and to me and to all others, would come from continuing very closely the life-work of Jesus in service to the pitifully needy people of India. Ever since that enlightenment and decision in freshman year in college, it has been my highest and most joyous purpose to carry the Father's good news and life to his ignorantly groping children, my brothers and sisters, in India.

So it is an abounding joy to expect that a few months hence my God-given helpmeet and I may be in India as representatives of our great, good Father, and your representatives, too, friends of the American Board.

Yet, while the joy of this missionary purpose increases, the sense of its responsibility also increases. We are glad, exceedingly glad, to go and do this work for our Father and for you. But we can hardly do it merely *for* you; we crave to do it *with* you. Of all the things we have heard at this inspiring meeting of the Board and elsewhere, what has helped us the most, and what in the future will help us the most, is the assurance that friends, known and unknown, are praying for us. Friends, I beg that when you light your lights at the coming of darkness you give a loving thought to those of your brothers and sisters who will see the sun before you shall see it again, but who have not seen the brightness and joy of the Sun of Righteousness. Friends, I beg that if any of you lie sleepless during the hours of the night, you pray that just then we on the other side of the world may be very much alert to the will of the loving Father and to the needs of the people over there whom we are trying to serve. Friends, for us individually, and every other missionary, I speak; we crave your prayers, that we may be so loving, so unselfish, so holy, so sensible, so devoted, so Christlike, that through our lives and service many, many of God's children may come to trust and respond to the loving, holy Father, and that Christ's work for the world may indeed be fully accomplished.

Surely, the motto for each one of us, and for this next century of American foreign missions, is what has already been suggested. "We can!" We — yes, you and I and other Christians, and more than those; *we*, the great God, and you and I and other Christians. And then, with complete devotion, with the utter elimination of any hint of proviso or condition, "We will!"

CHINA AWAKENING.

REV. JAMES H. ROBERTS, OF THE NORTH CHINA MISSION.

THE haystack centenary almost coincides with China's centenary. Next April, in Shanghai, will be held the Centennial Missionary Conference, celebrating the arrival of the first Protestant missionary in China. Rejoicing over a century of foreign missions, let us remember Robert Morrison and China. His one convert has become one hundred and fifty thousand, besides a great multitude who have joined the Church Triumphant.

That China is awakening is well known, but who can fully comprehend the fact, or imagine its great results? The nation most wealthy in human life, becoming more intelligent and free, will be a powerful factor in the new world surrounding the Pacific Ocean. Whether it shall become Christian or agnostic is the problem of our time. Our duty and interest are clear. Convert China, bring all its forces to act in obedience in Christ, and the speedy conversion of the world will follow.

“Wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee.”

Asleep in ignorance, the masses illiterate, and the ruling class educated chiefly in narrow lines of ancient lore; asleep in sin, violating their own consciences, grieving their heavenly Father, degraded by vice, and enslaved by superstitions; asleep in self-conceit, dreaming that their sages are the only lights in the moral firmament, and that their emperor rules the entire world; behold China, a giant,—to be pitied for his infirmities, yet to be admired for his capabilities; to be feared, in case his powers should be misdirected; to be loved for Christ's sake, for the good that he is, and for the good that he may become; and, above all, to be helped by our sympathy and prayers and contributions,—this is the sight set before our eyes. The giant has been wakened by a series of commotions and by the voices of missionaries, merchants, and diplomats. He is rubbing his eyes, trying to adjust himself to his newly discovered environment. The whole world is wondering what he will do, when fully awake. Shall the waking be moral, as well as intellectual? Shall his strength be enlisted to fight the battles of Jehovah? Or shall it be spent only in material toil, grinding corn for the Philistines? If we can help him with the

outstretched hand of Christian brotherhood, by heroic going and heroic giving, we shall see China "arise from the dead," and receive a light from Christ, which he will hold aloft like the Statue of Liberty, to enlighten the world.

Encouraged by Japan's success, China has a new ambition,—to become strong and independent. The first result of a recovered self-respect was the boycott of American goods as a protest against unjust treatment. "China for the Chinese," and "Imitate Japan," are the favorite watchwords. The nation does not want foreigners to seize its ports, dominate its policy, determine its tariff, nor exploit its mineral wealth. Railroads are becoming popular, but must be built by Chinese. Imitating Japan, they will learn what they can from foreign teachers, and then dispense with them. They desire only secular education, but we wish to give them Christian education, that the light of the glory of Christ may dawn upon them.

This transitional period in Chinese history is most impressive. Hitherto the nation has appeared immovable as the pyramids, enigmatical as the sphinx; now agitation, perplexity, and a desire to reform are seen. The rulers in these kaleidoscopic times hardly know how to rule. The new education confounds the literary class, so that most of the teachers cannot teach. A large part of the brain of the nation cannot perform its function. The new coinage confuses business. Temples and their endowments are seized by the government for use as public schools. Enormous taxes are being levied for these schools, for the new army, and for the foreign indemnities. The opportunity to enrich themselves is not neglected by the officials. The cost of living increases, and the poor people are at their wits' end. Meantime foreign vices are invading China to a fearful extent. Do not these facts call for our sympathy, and make necessary a liberal policy in equipping our Chinese missions? To do this we must each do his part, and strive still more earnestly to obtain a contribution from every church, and from each member of every church. Here are several encouraging facts: First, an imperial edict authorizes the Christian Sabbath as a legal holiday throughout the empire. Secondly, a proclamation from the viceroy of Central China orders that the Bible shall be studied in the public schools in all of his wide domain. Thirdly, the Educational Union in North China unites the educational work of the various missions on an interdenominational basis. Fourthly, the Federation of

Churches is progressing, the final outcome of which doubtless will be, that denominational differences will be set aside, the native Christians becoming one National Church of Christ in China.

Our hopes are encouraged by Japan's success in adopting foreign learning. The full awakening of the larger nation may be a long process, because such great numbers of people must be educated, but the mental quickening will have cumulative force; and, as the Renaissance in Europe was followed by the Reformation, so the present intellectual awakening in China will be followed by a moral regeneration, bringing immeasurable benefits to all mankind.

The Chinese are our brothers, and the two hundred millions of Chinese women are our sisters. Christ will shine upon them. His gospel is being made known to them every night while we sleep. At present in North China there is urgent need of more workers. What grander field is there in the whole world in which to serve God and our fellow-men? We at home must sustain, with prayer and love and heroic giving, the missionaries whom we send or have sent from our own homes and churches. We must cultivate deeper spiritual life in our own hearts and a higher sense of our privileges and duties, and say to our Lord: "Take me, and all that I have, to use for thy glory. Here am I, send me; or at least send my offerings as a sweet incense of thanksgiving for thy dying love."

CLOSING ADDRESSES.

FOR THE COMMITTEE OF ENTERTAINMENT.

Mr. CLINTON Q. RICHMOND, OF NORTH ADAMS.

Mr. President, Corporate Members, and Friends of the Missionary Cause: I remember reading that in France, where dining and cooking are fine arts, when a chef has prepared a particularly fine dish, the guests sometimes carry him around the table on their shoulders. I think that that may be true, but I think that this is the first time that an ovation has been given to the man who has simply given out the rooms. In the past few weeks I have had a keen appreciation of the difficulties that must have attended the efforts of the committee in olden times which was charged with the "seating of the meeting-house," but I must say that your great good nature has prevented any of the heart-burnings which I am told followed those occasions.

We have been very glad to welcome you to Berkshire, and we have given you the best that we have. We have welcomed you to our hearts and to our homes. We have even thrown in a few samples of Berkshire weather, including a short snow-squall, so that you could tell just what we enjoy here. We are very sorry to part with you. We should like to annex just such a body of representative people to the population of North Adams. We hope the time will come when you will come again. I can assure you that the present committee will not serve at the next centennial, but, knowing North Adams and Berkshire as I do, I am sure you will find people here just as ready to welcome the American Board one hundred years from now. I can only thank you for this token of your appreciation, and assure you that it has been a pleasure to have you here, and we trust that the meetings have been entirely satisfactory and an inspiration to you all.

FOR THE METHODIST CHURCH.

Rev. W. E. THOMPSON,

Pastor of the Methodist Church, North Adams.

Mr. President and Members of the American Board: In behalf of the board of trustees, and as pastor of this church, I assure you that it has been a great pleasure for us to extend to you, through your local committee, the use of this church building in which to hold some of the services of this great convention.

We, as Methodists, rejoice with you because of the wonderful progress and the great achievements that have been brought about in the work of missions in the last one hundred years, and congratulate you on the splendid work that has been done by the American Board and its representatives in various mission fields. The influence of this great convention cannot but be world-wide, and we congratulate ourselves on having had an opportunity to come into such close relations with it. Among other things I have been impressed by the manifest willingness and desire of your representatives for a federation of different denominations into one united work in the foreign field. In that desire I share with all my heart.

For many years, after the bloody battles of our Civil War were ended, there still existed an invisible but actual line of separation between the people of the North and those of the South, that made impossible that unity of feeling and purpose necessary for the nation's greatest strength and power. Though the influences of commercial and social relations and religious work tended to make this dividing line less noticeable, it continued to exist, until that time when, in the Providence of God, there came a call for the American people to take up arms and go forth to war that they might bring liberty, and, eventually, civilization, education, self-government, and Christianity to the oppressed people of the islands of the sea.

Then those who had worn the blue and those who had worn the gray marched forth side by side, with one common purpose and under one common flag, — that noble emblem of liberty and justice, the stars and stripes, — and when those conquering heroes came marching home to celebrate the glorious victories which God gave them both on land and sea, both they and the people

whom they represented were so cemented together by the bonds of their common sacrifices and their common victories that they could sing as we love now to sing:

“There is no North — no South — no East — no West —
But one great land with freedom blest,”

and one great united people, with a mind to be one great nation, and to make that nation the greatest in the world.

There have been times when the citizens of the heavenly kingdom, divided into different denominations here on earth, have been at variance and open strife among themselves. Thank God that such things as that have so largely passed away. There are, however, some lines of separation which, while they are becoming less and less distinct because of modified theology, and federation of work and interests among the churches, still do exist, and sometimes cause us to feel that we are not as nearly one as we ought to be. Mr. President and brethren, through the messages and influence of this convention there has come to the Christian church of America, as never before, the call to “go into all the world and preach the gospel unto every creature.” May God grant that the members of your church and the members of my church and the members of every other church that loves and exalts our Christ may answer to this call, and shoulder to shoulder, in one unbroken line of battle, under one common banner, the blood-stained banner of the cross, and with one all consuming purpose for the glory of God and salvation of all for whom Christ died, march on together to the full and speedy conquest of the whole wide world in the name of Jesus Christ, our common Lord and Saviour.

FOR THE CONGREGATIONAL CHURCHES OF NORTH
ADAMS AND WILLIAMSTOWN.

REV. THEODORE E. BUSFIELD, D.D.,
Pastor of the North Adams Congregational Church.

President Capen, Fathers and Brethren: The hour has come for speeding the parting guests. I regret that I must speak this word of farewell alone, for my good Brother Clayton, of Williamstown, is detained because of a trouble with his eyes. So what I say, I say not simply for my own church, but also for him and for his church. The people of Williamstown and of North Adams have labored together in unity and concord in anticipation of your coming, and together we have shared the blessing of your presence. We have received a rich reward in having you in our midst, in our city, and in our homes. So much, in fact, have we enjoyed this, that we here and now extend to you a unanimous and most hearty invitation to celebrate the next centennial of the haystack in our city and in Williamstown.

These days have been days upon the mountain tops. Our hearts have been deeply moved, and our spirits have been uplifted. These have indeed been great meetings. Many elements have conspired to make them great. There has been the inspiration of numbers; there has been the wise use of noble sentiment. As we sat the other afternoon in the beautiful sunshine after the rain in Mission Park, under the same skies and looking upon the same scenes and talking upon the same themes as those young men one hundred years ago, no heart could fail to be stirred to its very depths. We have had a splendid program. All of the meetings have rung true. The prayers and the addresses from beginning to end have all been inspirational. We have had a fine report brought to our notice by the officers of the Board. We have been told of the greatest contributions in the entire history of this great organization, and the lifting of the burdensome debt. The notable thank-offering, the other afternoon, filled us with gratitude. All these things have labored together to make these meetings exceptional for influence and interest.

And these meetings have been in a great cause and for a great work. One of the speakers, the other morning, in the splendid

chapel at Williamstown, — I think it was President Tucker, — told us, what we all know, that we are becoming too much occupied with the trivial and with the commonplace in life; but there has been nothing commonplace and nothing trivial in this great work, the great work of evangelizing the whole world and bringing it to the feet of our Master. This work is a work which has carried healing and help and light and life and salvation to thousands and tens of thousands of individuals. It is a work which is uplifting and civilizing nations, and work also which is making the churches at home more efficient. We all believe that the American Board is the most valuable asset of Congregationalism. It is the expression of the loftiest and the most Christian altruism, and we are to support with ever-increasing interest and efficiency the Board in its world-wide work for Christ.

This great work, as it has been presented so finely and so sweetly and so beautifully, by men and women from the home field and from the foreign field, has revealed to us the great things that still confront us. The fields abroad are ripe for the harvesters, but the laborers are few. Missionaries are breaking down; missions are in need of reënforcement; hundreds of Macedonian men are uttering the old Macedonian cry, "Come over and help us." And then, great as are the needs across the seas, how great are the needs of the Board right here, because of the apathy and the indifference and the unconcern and the lack of missionary spirit on the part of American Christians. It has seemed to me, as I have sat here and listened to the reports, as if the executive-force of the Board was like two men, — the foreign secretary facing the needs upon the foreign fields, and the home secretary facing the great needs caused by apathy upon the home field, and they stand back to back endeavoring to awaken Christians to satisfy these needs in the great wide world. We have here on the platform those who are to reënforce the exertions of Dr. Barton, and it is for us all, pastors and others, to labor with more of zeal and with more of Christian spirit that we may second our home secretary, Dr. Patton, in his great work.

We have had great meetings, in the interests of a great work, which have revealed to us great needs, and all this has been for a great Master. It has been gratifying indeed to observe that from the very first note of this anniversary our Lord Jesus Christ has been exalted. We have learned of an altered emphasis, but we have not learned of a lessened emphasis, on the motives for foreign

missions. We have had business transacted here, but there has been a beautiful blending of business with spirituality. Your representatives have not been slothful in business, and they have been fervent in spirit, serving the Lord. The great, magnificent, everlasting realities of the spiritual world have been emphasized on this platform, and it has all been done for the sake and for the glory of our Master.

It has been exceedingly gratifying to learn also of great results. There have been numerous and notable victories. When we think of the great achievements in medical missions, when we think of the vast output of the schools, the colleges, and the theological seminaries of the Board, when we think of the thousands that have been won to the new life which is divine, when we think of the leaven which is working here and there in the twenty missions of the Board and leavening communities and countries with Christian truth; we are impressed with the large results of almost one hundred years of effort. The other afternoon, and at other times since, as we have looked upon these men who have come here in various costumes and from different climes, and who have told with gratitude in heart and voice of the great work which the Board has done for them and for others, we have had before us the visible evidences of the success which our great organization, under God, has achieved.

And now the time has come for saying farewell, and I say it with the hope and with the prayer that you who go and we who remain may all labor together as fellow-workers with God, as we have never labored before, with utmost faith and hope and love, with utmost courage, and with the abiding presence of Him who hath all power in heaven and on earth, that we may spread abroad the glory of His name. And then, some time, the lifting mists and the vanishing darkness will all be gone, and the whole round world will roll into light.

CLOSING ADDRESS.

Hon. SAMUEL B. CAPEN, LL.D.

I WISH it were possible for me, at this closing moment, to respond more fitly to these parting words of our brethren. The length of the days and the shortness of the nights, the past week, have not allowed the best preparation for such a service, but I can speak in behalf of the American Board, I am sure, out of the fullness of my heart, our gratitude to you, gentlemen, and to those whom you represent, for all you have done for us. Some of us have known by a similar experience of the weeks and the months which are required for preparation for a meeting of this kind. Some of us know what a sacrifice many of the people of Williamstown and North Adams have made. While they have been serving us, they must necessarily have been detained in their homes or at the church, shut out from all these meetings and all this inspiration. We are glad to recognize it today, and are grateful for the service. From the time we came until this moment the various committees have been most careful and thoughtful in every possible way to make our stay with you happy. You have indeed opened your hearts as well as your homes and your churches to us, — and for it all we are most grateful.

There has been one feature of this meeting which has been peculiarly beautiful, I think, and that is the oneness which we have seen illustrated here. We have been holding our centennial meeting in a Methodist church, we have had the use of the Baptist church near by, we have had official greetings from the United Brethren and from the Methodist Protestants and from the Armenian Church, last night we were led in prayer by our Baptist brother, and this morning we were led in prayer by this honored brother of the Presbyterian Church. Is it not suggestive of how near we are getting together? Barriers are down abroad, and they are going to be lowered at home as we go about our common work.

This has been the greatest meeting, I think we must say, in the history of the Board. And why has it been the greatest? I believe we began right, — we began far back in prayer. Dr. Patton told us of the journey to Seattle and of the prayer meeting on the train. The million-dollar campaign was mapped out on

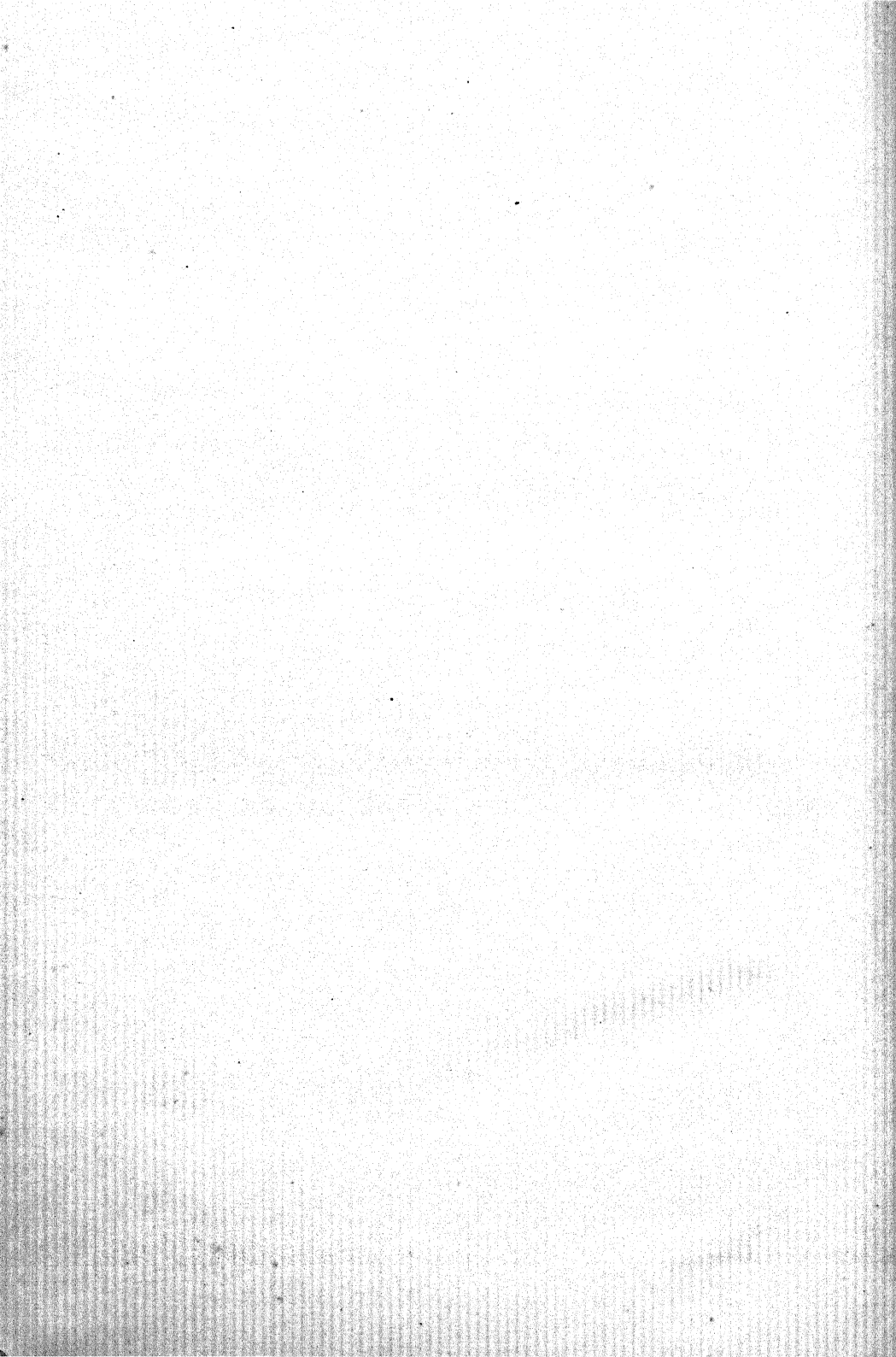
that train, and from that hour to this the churches have been praying for the blessing of Almighty God upon this meeting. I am not forgetting the services which our secretaries and others have rendered to us. I am not forgetting the generous help of one of our honored friends who, at the last minute, turned a lot of slow assets, which we had not counted in because they were so slow, into the quickest sort of an asset, — cash, and helped us out in our last emergency. I am not forgetting these things, but our brother's heart, and the hearts of all others who have helped in this campaign, have been touched by the Spirit of God, we believe, in answer to prayer. We have seen it and felt it all through these meetings. Several hundred persons meeting in that sunrise prayer meeting at Williamstown is one indication, and the most touching thing that I have heard of in connection with these meetings was the fact that all day long around the Haystack Monument little groups of people came and went and stayed long enough to have a prayer meeting together. Think of the men and women who are not here, but have been praying for this meeting. I heard yesterday afternoon from our honored former vice-president, Mr. Blatchford. He sent a message in which he said, "In an hour and an half that blessed meeting is going to begin." We heard this morning from Mayor Jones, of Minneapolis, that he had made all his plans for months previous to be here, and then, because of the necessities upon him in fighting not only a battle for righteousness in Minneapolis, but a battle for righteousness for us all, he stayed away from this meeting. And do you not think that Mr. Blatchford and Mr. Jones, and those others who could not come here, have been praying for us? We have felt the power of their prayers all through these meetings. So I say this has been the greatest meeting in our history, because we began right in prayer, and we have continued in prayer, and we shall end in prayer.

What a contrast to one hundred years ago! Those young men were ridiculed then, and today we honor these missionaries. We have seen these native Christians with our own eyes, and we know now the result of what is going on in the foreign field. We are ready for the words of Dr. Endicott Peabody, the head of the famous Groton School, when he said, a short time ago, "Missions are the grandest work in the world, and the missionaries are the heroes of our times." We are ready for his further statement, made a few days ago, as I understand, to his class of boys, "Boys,

I would rather you would each one be a foreign missionary than president of the United States." When a man like Dr. Peabody, in a position like that, is teaching the coming generation such truths, we see how great is the change and the contrast between the ridicule and the sneer of one hundred years ago and the glory of the coming of the kingdom of God now.

The men of the haystack had a great vision, and we see something of the results of their dream. We have heard of it on this platform. We know what has been done. We need a vision — a vision of the mighty Master who is doing all the work. May we not go from here remembering that for one hundred years we have been putting in the foundations? And it has been slow work, some of it. Now we are going to build the superstructure, and the work is going more rapidly. At the present pace we can accomplish it in fifty years. That is not enough; we want to quicken the step and do it in twenty-five years. And we can do it, if we will only, here and now, as in the sight of Almighty God, go and consecrate ourselves, our time, our talents, our means, all we have, as the men of the haystack consecrated themselves. I was thinking, this morning, in the quiet of my room, why not have a motto for the next hundred years? Samuel J. Mills, of Massachusetts, gave it a hundred years ago, — "We can do it if we will." Henry Bissell, of India, — the first country to which the American Board sent its missionaries, — gave us the motto for the new century last night. The words have already been spoken here by our honored brother bearing the name of Hume, and in the report of the committee. Let us leave out the "and" and put it as Bissell put it, — "We can, we will!" Friends, will you say it over after me, as in the sight of God? "We can, we will!"

May God help us to keep our pledge! Amen.



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